स्वातन्त्र्यदर्पणः

The Mirror of Self-Supremacy or Svātantrya-Darpaṇa

B.N. Pandit

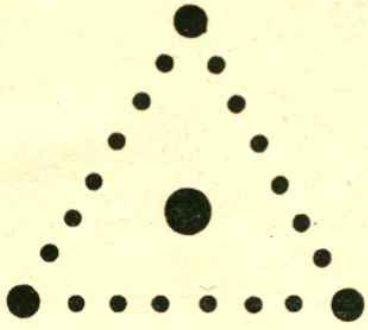
THE MIRROR OF SELF-SUPREMACY
OR
SVĀTANTRYA-DARPAṆA

स्वातन्त्र्यदर्पणः

(अभिनवमद्वैतशैवशास्त्रपाठ्यपुस्तकम्—
अङ्गलव्याख्यायुक्तम्)

ग्रन्थकारो
डा० बलजिन्नाथ-पण्डितः

The Mirror of Self-Supremacy
or
Svātantrya-Darpaṇa



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PREFACE

The monistic Śaivism of Kashmir attained extraordinary development in its aspects of theory and practice through some highly valuable works by some great ancient authors like—Bhaṭṭa Kallaṭa, Somānanda, Utpaladeva and Abhinavagupta. Some easy textbooks also were composed by Abhinavagupta and Kṣemarāja. The present author, having conducted a comprehensive study of most of such works, felt the necessity of preparing one more easy textbook written through a simple and easy method, but dealing briefly with all the important aspects of Kashmir Śaivism, for the benefit of students desirous to start a regular study of the subject.

A small work under the title of *Svātantryadarpaṇa* was consequently composed and published in about 1967. It was later explained through a brief Sanskrit commentary which was published by the Central Sanskrit Institute known as Ranavir Vidyapeeth at Jammu. The same *Svātantrya-darpaṇa* is now being presented to scholars and students of the present age with translation and notes in English. The Sanskrit couplets are being printed in both, Indian and Roman scripts for the benefit of students in India and the West.

The present textbook of Kashmir Śaivism is a sort of a clear and comprehensive outline of the subject and deals briefly with—(a) historical development of the subject, (b) its metaphysics and ontology, (c) its comparison with other schools of Indian thought, (d) its main philosophical principles, and (e) its practical doctrines, discussed in the context of the thinking of the modern human society, but following strictly the intuitional revelations of the Truth, attained by the ancient masters of the subject. It throws some light on the very little known theological practices of the Trika system of Śaivite *sādhanā* as discussed in detail by Abhinavagupta in his *Tantrasāra* and *Tantrāloka*.

serve as means to communicate them to such aspirants as may not have yet realized them through their own intuition. The seers of the truth try to form its conception and conduct its expression in accordance with its direct realization; but it does not generally become possible for all of them to do so quite correctly: because their mental and vocal capacities of various types and standards play a great role in such activities. That results in apparent differences in spoken and written *darśana*. Such fact accounts for the variousness in the basic principles of the schools of Indian philosophy.

Life functions in four states of waking, dreaming, sleeping and the fourth one, the state of intuitional revelation called *Turyā* or *Turiyā* state. The nature of life shining in such four states is of different types. It is not necessary that all the revealers of the truth should have the intuitional experience of one and the same state of life. Therefore it is not necessary that all the discoverers of the truth should have a uniform realization of it. Even the intuitive realization of the occult mysteries of life is generally bound to be of various standards. That explains further the diverse variety in the philosophic views of Indian philosophers. The highest and the most exactly correct philosophy of life is the realization of its nature at the inner most and the highest state of animation called *Turyā*, the fourth one, that is, the state of perfect spiritual revelation. The undescribable aspect of such *Turyā* is known as *Turyātīta*, the transcendental state of pure consciousness, the self-experiences of which leave some sort of impression on the person of an aspirant who has its realization.

Philosophies of the waking state are the physical sciences and other subjects containing human wisdom. These are based on perception and inference. The revelations of the laws of life in heavens, hells and all about gods, goddesses etc. can be classed among *darśanas* of dreaming state. These include Jainism, Vaiṣṇavism, Mīmāṁsā etc. The sleeping state of life is the state of an absolute tranquillity, freed from all turbulance caused by pleasure, pain, disgust, anger, greed, sexual urge, hunger, thirst etc. Different sub-states of such negative calmness are represented by *Apavarga* of Nyāya-Vaiśeṣika, *Kaivalya* of Sāṃkhya-Yoga and *Nirvāṇa* of Buddhism. All such philosophies are the *darśanas* of sleeping state. *Brahma-nirvāṇa* or *mukti* of Advaita Vedānta, in general, is the same sleeping state having just a touch of *Turyā* state. It is

the threshold of *Turyā*. The dualist and the monodualist schools of Śaivism lead to the intermediary steps of *Turyā*. The most superior *darśana* of such state is that of monistic Śaivism. The divine potency of one's self shines clearly in these higher steps of *Turyā*. The ancient Bhāgavata philosophy, as expressed in *Bhagavadgītā*, is also a philosophy of a higher step in *Turyā*. But the *Sālokya* etc. of the later Vaiṣṇavism is a position in some divine abode of beings with subtle forms and comes to be a step in dreaming state. The revelation of the sleeping state is negative in character, but that of *Turyā* is positive in nature. There is a tasteful experience of self bliss in the *Turyā* state which means something very higher than the negative tranquillity of the sleeping state. All the schools of Indian philosophy can be seen and realized as different steps in such four states of life and can on such account be assigned to different steps in the ladder of spiritual elevation of beings marching towards the final *Turyātīta* position of theistic absolutism. That position is not a state by the absolute truth beyond all states.

Just to sum up we can say as follows:

Philosophies of the waking state are all physical sciences, social studies and arts aimed at material progress of mankind. The revelations of the laws of heavens, hells, gods, goddesses etc. can be classed among the *darśanas* of dreaming state. The Mimāṃsā school, some schools of Vaiṣṇavism and Śaivism, which aim at the attainment of *Sālokya* type of liberation, are the philosophies of the dreaming state of life. Jainism also can be counted in that group. The sleeping state of life consists of an absolute tranquillity free from all turbulance caused by pleasure, pain, attachment, disgust, hunger, thirst etc. Different substates of such negative calmness are represented by *Apavarga* of Nyāya-Vaiśeṣika, *Kaivalya* of Sāṃkhya-Yoga and *Nirvāṇa* of Buddhism. All such schools of philosophy are therefore the *darśanas* of *suṣupti*, the state of dreamless sleep. The Brahma-nirvāṇa or *mukti* of the Advaita Vedānta, in general, is the same sleeping state having just a peep into the fourth state of self-revelation. It is on such account that some ancient Vedāntic teachers have compared the state of liberation with *suṣupti* which has been explained in an Upaniṣad as entering into one's real self: *Svam-apīto bhavati tasmādenaṃ svapitītyācakṣate, svaṃ hyapīto bhavati.* (ch. VI.8.i). It is in fact the initial step in the state of *Turyā*. It is a different thing that teachers like Gauḍapāda and Śaṅkara must have had the experiences of some higher

steps in *Turyā*; how could they otherwise have thrown light on theistic monism in their philosophic lyrics like *Subhagodaya* and *Saundarya-laharī*. But this also is a fact that their logical teachings, as contained in their works on pure philosophy, can not lead an aspirant much beyond the position of *Śūnya* as depicted and explained by some prominent Buddhist philosophers like Asaṅga, Vasubandhu, Aśvaghoṣa and Nāgārjuna. The mono-dualist and the monistic schools of Śaivism are the superior *darśanas* of the *Turyā* state. The teachings of the Śuddhādvaita school of Vaiṣṇavism, confuse theistic absolutism with monotheism of a pantheistic type, laying greater stress on the latter. It presents thus a confusion between the *darśana* of the *Turyā* and *svapna* states. The ancient Bhāgavata *darśana*, as contained in *Mahābhārata* and as expressed there in detail in *Bhagavadgītā*, is indeed a *darśana* of the *Turyā* state. Revelation of the sleeping state is negative in character, but that of the fourth state is a positive one. The absolute tranquillity of the sleeping state is a lack of all turbulance and is negative in character, but the blissfulness, shining in the fourth state called *Turyā*, has a positive character.

Thus says Śaṅkarācārya about the philosophic quest:

कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।
उपादानं किमस्यास्ति विचारः सोऽयमीदृशः ॥ (अप० अनु० ९२)

Ko'haṃ kathamidaṃ jātaṃ
ko vai kartāsya vidyate,
Upādānaṃ kimasyāsti
vicāraḥ so'yamīdṛśaḥ. (Ap. Anu. 92)

Vyāsa in *Yogabhāṣya* sums up metaphorically the main problems of philosophy as—*rogo*, the disease of worldly existence, *rogahetuḥ*, the basic cause of such disease, *ārogyaṃ*, healthiness and *bhaiṣajyam*, the right treatment. Each school of Indian philosophy deals with such problems of philosophy from the view point of its respective position in the particular step occupied by it in any of the four states of existence. The view point of Kashmir Śaivism in this regard is the most convincing one as it sees the reality from the top most step in *Turyā*, the state of revelation.

Unlike Vedānta and Buddhism, Kashmir Śaivism does not adopt an escapists' view of taking the phenomenon as imaginary, false and non-existent. It does not advocate the theory of beginninglessness and inexplicability of the basic ignorance called

Avidyā, the basic cause of all misery. Besides, it does not prescribe a path that ignores one's worldly needs and wants based on his psycho-physical set up. It neither prescribes any forcible suppression of one's emotions and instincts, nor does it advise to leave one's home and hearth and to become a monk for the purpose of the correct realization of the truth which can, according to it, be realized even by a householder living in his family and enjoying all pleasures available in a household. It accepts both *bhukti*—enjoyment and *mukti*—emancipation as the aims of life and prescribes a path through which an aspirant can pursue both of them side by side. It allows to make one's day to day life sweet and comfortable with the help of a household and all facilities that it can provide in accordance with the social law prevalent on the basis of scriptures and tradition. In addition it teaches to go on practising, side by side, some such particular type of Śaiva yoga which may suit one's psycho-physical set up. All forcible suppression (*nirodha*) of mind and such starvation of senses has been prohibited in Trika yoga on the plea that such attitude might create adverse reactions. Such Śaiva yoga leads an aspirant through a path of slow and steady sublimation of his emotions and instincts which fade away gradually as he proceeds on towards sweeter spiritual attainments through the practice of that yoga. Sufficient tasteful experiences of one's self-bliss, attainable through the practice of that yoga, reduce the sensual enjoyments to a position of tastelessness with respect to the practitioner of that yoga. In such a situation he develops a spontaneous indifference, called *anādara-virakti*, towards sensual enjoyments and worldly attainments and becomes entirely devoted to Śaiva yoga resulting in the tasteful experiences of self-bliss.

The yoga of Kashmir Śaivism is quite different from the yoga taught by Patañjali. It consists of some very easy, harmless, practicable and more or less spontaneous psychic practices not causing any torture to one's body or inner organs. It does not prescribe any monkish practices likes *yamas*, *niyamas* and forcible breathing practices. The torturing practices prevalent in *Haṭhayoga* of Gorakhanātha do not find any place in the yoga of Kashmir Śaivism. That yoga teaches to see the phenomenon and one's own self in the correct perspective, that is, to see them as these really are and not as these appear to ignorant beings of the world. It is generally a constant practice in knowing the exact reality about

everything. At the highest level it attains the position of correct being and not any sort of becoming, as there it is a practice in staying steady in one's real spiritual nature of pure and limitless absolute I-consciousness, aware of itself and its basic nature of infinite divine potency. Such yoga does not involve any practice in forcible concentration of mind on any exterior or interior object, but teaches to see such objects in their original basic character. Such yoga can be practised by any worthy practitioner without any restriction of caste, creed, profession, sex, age etc. It can be practised by both a householder and a monk.

The philosophic principles of the theory and practice of Kashmir Śaivism have been laid down in Śaiva *Āgamas* in a mystic style. Somānanda, the author of *Śivadṛṣṭi*, the first philosophic treatise on Śaivism, was the foremost philosopher to extract such principles and doctrines from such Śaiva scriptures, to arrange them in proper order and to express them correctly through the logical method laid down in *Nyāya-darśana*. Utpaladeva, his successor in the field, depicted the same philosophy in easier, refined and polished method in his *Īśvarapratyabhijñā*, *Siddhi-trayi* and some other works. Abhinavagupta, the grand-disciple of Utpaladeva, explained the works of these two philosophers and gave the correct final interpretation to all the philosophic principles of Kashmir Śaivism. He further took up the practical side of that philosophy and composed a marvelous work on it under the name *Tantrāloka*, the gist of which was drawn by him in his *Tantrasāra*. All the occult principles and esoteric practices of Śaiva yoga of the Trika system of practical Śaivism were collected, arranged, expressed and interpreted by Abhinavagupta in these two works of great importance. His is the final word on Kashmir Śaivism on its both sides of theory and practice. His *Tantrāloka* is such a unique work on theology to which no other work in the whole world can be compared. It throws sufficient light on Śaiva ritual and gives it a wonderful theological interpretation. Two great philosophers appeared before this trinity of authors. Vasugupta discovered *Śiva-sūtra*, a short and refined scriptural work on Śaiva yoga of the Trika system. He pondered on it, practised the yoga taught by it and discovered the most important principle of Kashmir Śaivism, the Spanda principle. His chief disciple Bhaṭṭa Kallaṭa earned the highest popularity on account of his spiritual attainments. He is the only teacher of Śaiva philosophy who has been praised by

Kalhaṇa in his *Rājataraṅgiṇī*. He developed in full the *Spanda* principle discovered by Vasugupta and wrote a treatise named *Spandakārikā* on it. Kṣemarāja, being rather prejudiced against Bhaṭṭa Kallaṭa, wrote that Vasugupta composed the *Kārikā* himself and some later authors followed him. Many modern scholars also are of the same opinion. But Bhaṭṭa Bhāskara, a teacher in the line of Vasugupta and Kallaṭa, says in clear terms that Kallaṭa is the author of the *Kārikā*. Rāmakaṇṭha, a younger contemporary of Kallaṭa, says that Vasugupta was the teacher of the author of *Spandakārīkā* and not the author. This has been said by him while commenting on the word "gurubhāratīm". He says that the author of the *Kārikā* pays tribute and offers salutation to the teachings of his teacher Vasugupta and thus he takes Vasugupta and the author of the *Kārikā* as two different teachers, one the preceptor and the other his disciple and that proves the incorrectness of the statement of Kṣemarāja about the matter. Kallaṭa wrote several other works most of which have been lost.

All the five authors mentioned above were great scholars well-read in all the prevalent subjects of study, as well as successful practitioners of Śaiva yoga. They possessed thus an actual experience of the principles and doctrines of Śaivism, on one hand, and a clear understanding of the principles of all the Śāstras, on the other hand. Other authors wrote commentaries and some works of minor importance. The most important among them are Rāmakaṇṭha, the commentator of Bhaṭṭa Kallaṭa's work, Jayaratha the writer of a detailed commentary on *Tantrāloka* and Kṣemarāja who explained *Śivasūtra*, *Spandakārikā* and some Tantric texts. Abhinavagupta wrote many other works, the most important among which is his *Vārttika* on *Mālinī-vijaya*, a scriptural work and his detailed commentary on *Parātriśikā*, another important Śaiva scripture. His *Parmārthasāra* is a very good textbook of Śaiva philosophy, suited for beginners. Many of his highly valuable works have been lost.

The tradition of writing commentaries and new books on Śaivism is still alive in Kashmir and the work in hand, namely *Svātantrya-darpaṇa*, is a result of that tradition. It deals with the philosophic principles of Śaivism, discussed in the works of Somānanda, Utpaladeva and Abhinavagupta. It has been composed in eleven chapters called Āhnikas. Its first chapter deals briefly with the history of the development of Kashmir Śaivism. The second

Āhnika is devoted to its metaphysics. The process of cosmogonic creation of the thirty-six *tattvas* of Śaivism is discussed in the third chapter. The fourth one deals with the ontological study of the monistic absolute reality accepted in Kashmir Śaivism as the only eternal truth It establishes the absolute theism as the fundamental philosophic principle of Kashmir Śaivism. The philosophic theory of atheism, as established by non-believers, has been discussed briefly in the fifth chapter. The sixth one deals with the theories of other main schools of Indian philosophy and the seventh one with the criticism on them. The Śaiva principle of absolute self-dependence—*pūrṇa-svātantrya* has been discussed in detail in the eighth chapter. The realistic approach of Śaivism to the problem of human life has also been discussed in it. The ninth chapter throws light on the nature and character of the seven categories of beings as accepted in Kashmir Śaivism. The practical part of Kashmir Śaivism has been depicted in the tenth Āhnika. It throws light on the different practices of Śaivayoga of the Trika system as discussed in *Tantrāloka* and *Tantrasāra*. The last chapter is the concluding one

The Śaivism of Kashmir, being an absolutely monistic philosophy, is sufficiently different in character from the other schools of Śaivism. Paśupatism is more or less barbaric in character and establishes pluralism as its metaphysical theory of philosophy. Śaiva-siddhānta of Tamils also establishes pluralism and devotional *liṅga*-worship occupies a predominant position in its practice, Vira Śaivism of Karnataka establishes monism, but advocates *liṅga*-worship as the main religio philosophic practice. Besides, its present form has been adopting a rebellious attitude, right from the twelfth century, against the Vedic set up of the religio social system of Hinduism. Neither of these two schools of Śaivism have adopted any typical Tantric ways of *sādhanā*, while the whole system of yoga of Śaivism is of Tantric origin and character. Paśupatism bears some Tantric influence, but is highly ridiculous in character, while Kashmir Śaivism advocates such an extremly sophisticated Tantric *sādhanā* which is highly developed in aesthetics. It holds up the Vedic system of society and prescribes Vedic way of life so far as general masses are concerned. Even a Śivayogin has to adhere to Vedic set up while he lives in socieiy Śaiva-siddhānta also works out a compromise with Vedic religion but does not advocate any typical Tantric practices which are very popular

with the practitoners of Kashmir Śaivism. The Śaivism of Gorakhnātha gives prominence to Haṭhayoga while Kashmir Śaivism prescribes sophisticated and pleasant Trikayoga and takes Haṭhayoga to be harmful as there is apprehension of its creating adverse reaction in the psycho-physical set up of a practitioner. Śāktism is an integral part and parcel of Kashmir Śaivism while it is absent from the schools of the Śaivism of the south, which do not give any place to Vāmācāra. Tantric practices of Vāmācāra are neither essentially prescribed nor totally prohibited in Kashmir Śaivism. The Tantric system that enjoys the highest popularity with the practitioners of Kashmir Śavism is known as Trika-ācāra. That system comes very close to the Kaula-ācāra started by Matsyendra nātha in Assam. But the use of intoxicants etc. is a must in Kaula-ācāra while it is not so in Trika-ācāra. A practitioner of the Trika system can attain self-realization even without performing Kula-yāga and without making use of the five Makāras, though he is free to use them if he feels them to be helpful in speedy success in yoga leading to self-realization. Makāras can be thus used in the Trika system of Kashmir Śaivism only as mere aids to Trikayoga which can be practised even without such aids. That is the main important difference between these two Tantric systems of *sādhanā*.

Though Kashmir Śaivism is a monistic philosophy, it is sufficiently different from the Advaita Vadānta. The Vedāntic monism takes all psycho-physical phenomena as false and compares them with the son of a barren woman, or with ideas like the horns of a hare. It establishes Brahman as the only existent reality and takes it to he absolutely ineffective and unaffected. It does not accept any divinity in the Brahman and explains all divine activities like phenomenal creation, dissolution etc. as merely apparent activities manifested by Māyā, the universal ignorance. The Vedānta of Gauḍapāda and Śaṅkara bestows all divine powers of Godhead to Māyā and reduces poor Brahman to a position that comes very close to the *Śūnya* of Buddhism, as discussed in the works of Asaṅga, Vasubandhu and Nāgārjuna. In fact these two teachers of Vedānta have preached absolute theism as the fundamental ontological principle of their philosophy in their religious lyrics and Tantric works, but unfortunately such works did not find popularity with most of the teachers and authors in the line of their disciples and that brought them to the position of crypto-Buddhists, as pointed out later by Rāmānuja.

The schools of Vaiṣṇavism establish the theistic nature of the highest reality but do not rise sufficiently above the theory of monotheism. Vallabhācārya's *Viśuddhadvaita* establishes a kind of pantheism, but pushes absolutism to background, as it gives the highest position to God living in His divine abode in a divine form and playing a constant folk-dance along with his devotees. The pantheism of West sees God only in the form of the phenomenal manifestation and does not accept His existence as the transcendental reality. Śaivism of Kashmir establishes God as the transcendental pure consciousness endowed with all divine potency and playing the show of five divine activities of creation, preservation, dissolution, obscuration and revelation. Such divine activities have been seen by the Śaiva philosophers of Kashmir as the essence of the Godhead of God. Abhinavagupta says in clear terms that God, shorn of such divinely playful nature, would cease to be God and would come down to the position of *Śūnya* or vacuum, which is unconscious in nature. God, while manifesting creation etc. does not undergo any change in His character, He remains eternally the transcendental pure consciousness and the show of all phenomena and their creation etc. happens in the manner of a reflection. The divine powers of God, becoming exteriorly reflected in the psychic light of His pure consciousness, appear as all phenomena and their creation etc. Manifestation of such reflectional phenomena is the essential nature of the absolute reality and that is its Godhead. Advanced Śivayogins see God and God alone in all the apparent phenomena. Since all phenomena are the reflections of the divine powers of God and since His powers are not different from Him, all apparent phenomena should be taken to be real. Besides, these are to be taken as real because of their utilitarian value. To call them as unreal amounts to self-deceit in the view of Kashmir Śaivism. That is a special type of realism propounded in Kashmir Śaivism. It is quite different from the material realism of Nyāyā-Vaiśeṣika and Sāṃkhya. Pure consciousness has been accepted as the only absolute reality. All phenomena have been said to be mere reflections of the divine powers of pure consciousness and that is a special type of idealism propounded in Kashmir Śaivism. That idealism or Ābhāsavāda is quite different from the idealism of Advaita Vedānta and Buddhism, both of which take all phenomena as creations of mind, while Śaivism takes them as creations of infinite, eternal and divinely potent pure conscious-

ness which, being playful in nature, manifests them in the manner of reflections appearing in a mirror. Śaṅkara's Vedānta is an Advaita system as it maintains that Brahman alone is really existent and every thing else is false like a dream. But Kashmir Śaivism is termed as Parādvaita, that is, the supreme monism which maintains that Parama Śiva, the absolute reality, appears itself as *dvaita, advaita* and *dvaitādvaita* by virtue of His divine powers and on account of His playful nature.

The book in hand, *Svātantrya-darpaṇa*, aims at throwing light in a simple and brief style on the main principles of Kashmir Śaivism, as discussed in different works of Somānanda, Utpaladeva and Abhinavagupta. It is also meant to throw some light on the Śaiva-yoga of the Trika system A brief comparative study of Kashmir Śaivism and other main schools of Indian philosophy is also an aim of the present work. Such other schools of philosophy have been divided into three groups of the theories of Ārambha, Pariṇāma and Ābhāsa (including Vivarta). The theory of Śaivism has been termed as the theory of Svātantrya. It has been shown that the above mentioned three theories are correct only upto different levels of depth in the deep penetration and exploration of the mysteries of existence. It has then been stressed that the fourth theory of Svātantrya alone is completely correct and it alone reaches the deepest level in such explòration of the truth, because it alone explains all the problems of spiritual philosophy in a convincing manner. The theory of Svātantrya enables a person to take an all over and a comprehensive view of all such theories of spiritual philosophy. The defect of mutual contradiction of Hindu theories of philosophy does not find a place anywhere in such comprehensive view of Śaivism, as it can assign proper places to all other religious philosophies of the East and the West. Even the absolute atheism can find a place for itself in such comprehensive view of Śaivism, because after all, that atheism also is a manifestation of the Godhead of Parama-śiva, Who alone is all existence and even non-existence in accordance with the special pantheistic view of Kashmir Śaivism. All such things about this philosophy have been touched briefly in the work in hand.

No nation can make progress without a philosophy. It is the philosophy of a nation which inspires it towards its desired progress. A nation should have a philosophy which can inspire it to attain both material and spiritual progress, because, as has been

accepted by our ancient *ṛṣis*, the seers of the Upaniṣadic philosophy, both *Avidyā* and *Vidyā* are jointly the aims of human life. Such truth has been further strengthened by our ancient religious teachers like Manu who prescribed the path of four *āśramas* or stages of human life. Our great religio-philosophic teacher, Lord Kṛṣṇa also has taught to give an equal importance to our worldly and spiritual needs, problems and aims. He has taught it both through his verbal teachings and through his practical life. He gave primary importance to political problems of the nation and did not ignore the physical, mental, emotional, and sentimental needs of people devoted to him—throughout his whole life. That was the ancient Hindu view on the philosophy of life.

But, with the advance of the age of Kali, Buddhism and Jainism appeared in our country and taught our people to shut their eyes towards the immediate problems of life and to pursue only its spiritual aims. It was so unfortunate that the patronage of great emperors like Aśoka and Kaniṣka brought such escapistic message, which may originally have been meant for just a few saints and monks, to the common man, with the result that the whole Indian nation became sentimentally devoted to such a mere theoretical view on life which it could not at all convert into practice. It was still more unfortunate that the Hindu revivalists also could not shake off such escapists' attitude and therefore included it in the six Vedic *darśanas* of Hinduism. Śaṅkarācārya expressed in clear terms that his Advaita Vedānta was meant only for a selected few saintly persons possessing fourfold merits called *sādhana catuṣṭaya*. But the holy orders of monks, who propagated his philosophy, preached such escapist doctrines to common people not possessing the fourfold merits. In such respect they copied the holy orders of the Buddhist monks. Such wide propagation of such spiritual doctrines, which could never be converted into practice by common people, did sufficient harm to our nation. There appeared, no doubt, some realistic philosophers like Samartha Rāmadāsa, but they did not succeed in establishing sufficient impact on masses throughout the whole country with the result that we are still in need of such a practicable philosophy which could inspire us, on the one hand, to gain material progress and, on the other hand, to proceed to our cherished spiritual aims of life. We are still so much theorists that we could not adopt such a political system that would have suited us. We copied the charming

political theories of France and Britain, but could not convert them into practice, with the result that we do not actually have any government in any state or centre for the people, but only for individuals and their own circles. Such unsuited political system has practically become an easy and lucrative profession for clever persons jumping into active politics. Most of such politicians exploit our big capitalists and they in turn exploit the whole administrative machinery of our country, with the result that most of our governments belong to a few persons, look after the interests of a few persons, and are directed by a few persons. The political situation has come to such a juncture in which one wonders if any chief minister or even a prime minister can succeed in liberating himself from the invisible clutches of such two groups of exploitors. It is now a wonder if any good and noble person can win an election without their support. The influence of monkish inclination was so strong on the way of the thinking of our philosophers that even the ancient authors of Kashmir Śaivism, not taking sufficient lesson from the teachings of Lord Kṛṣṇa, kept themselves aloof from thinking on proper politics and devoted their talents only to spiritual philosophy and theology. But their philosophy has sufficient scope to include into its field some political thinking as well, because it has both *bhukti* and *mukti* as its aims. If it is presented to public against the background of the present-day socio-political situations and conditions of an industrial society, it can serve us even now as a very useful national philosophy leading to the attainment of both material and spiritual aims of life. Hints to such points have been therefore given in concluding chapter of the work in hand and the topic has been dealt with at some length in the eight chapter.

Chapter 1

A BRIEF HISTORY

विश्वमिदं सुविचित्रं यो ह्यविचित्रः प्रकाशयन् देवः ।
जयति स हि मे प्रसीदतु शक्तिघनः कोऽपि पूर्ण परमेशः ॥ १ ॥

1. Viśvamidaṃ suvicitraṃ yo
hyavicitraḥ prakāśayan devaḥ
Jayati sa hi me prasīdatu śakti-ghanaḥ
ko'pi pūrṇa-parameśaḥ

May the supreme Lord, Who is all perfect, Who, though Himself of simple and undiversified nature, is manifesting this universe, full of immensely diverse complexities, and Who, being embodiment of power, excells all, be gracious towards me.

God, in His transcendental aspect, consists of undiversified pure consciousness alone. But this whole phenomenon is manifested by Him alone and out of His own self. He is all perfect, because everything is basically existent in Him. How could it otherwise emanate from Him? It is His grace alone that leads an aspirant towards perfect liberation. He is thus an embodiment of all divine powers to create, to absorb, to bring about ignorance and to reveal the exact truth through correct spiritual enlightenment.

आरभमाणः सततं निरुपादानं स्वतो जगत् सकलम् ।
शक्त्या स्वयाऽपरिणमन् बिभ्रत् प्रतिबिम्ब-कल्पमिव विश्वम् ॥ २ ॥
स्वप्नभ्रमतुल्यमिदं निखिलं चाभासयन् विकल्पकुलम् ।
स्वस्वातन्त्र्य-महिम्ना जयति हि विलसन् स कोऽपि परमेशः ॥ ३ ॥

2. Ārabhamāṇaḥ satataṃ nirupādānaṃ
svato jagat sakalam
Śaktyā svayā'pariṇaman bibhrat
pratibimaba-kalpamiva viśvam

3. Svapna-bhrama-tulyamidaṃ nikhilaṃ
cābhāsayan vikalpa-kulam
Sva-svātantrya-mahimnā jayati hi
vilasan sa ko'pi parameśaḥ.

The Lord is constantly creating, out of Himself, this whole universe without using any material substances for the purpose. He, through His energy, is bearing this universe in Himself like some reflection and, doing so, is not undergoing any modification or transformation. He is causing the multitudinous phenomena, (born of creative imagination) to appear like the illusion of a dream by virtue of His independence. That supreme Lord, Who ever He be, exulting thus in His exuberance, excells all.

Unlike the Īśvara of Nyāya-Vaiśeṣika, God does not require any substances like atoms to create the universe. He bears in Him the reflections of His own divine powers and those appear as the objective universe. Doing so, He does not undergo any change in Himself as does the Prakṛti of *Sāṃkhya-śāstra*. Everything is God alone, but appears as different from Him; but its such incorrect manifestation is not basically due to anything other than Him. It is basically due only to His divine playful will and neither to *Avidyā*, as manitained in Advaita Vedānta, nor to *Vāsanā*, as taught in Buddhism. It is such playful will of God which is the basic cause of everything and such independent will is known as His Godhead.

अधिकारिभेदभिन्नं निखिलं सच्छास्त्रजालमपि यस्य ।
लीलानुग्रहरूपं शास्त्ररहस्यं स मे प्रकाशयतु ॥ ४ ॥

4. Adhikāri-bheda-bhinnaṃ nikhilaṃ
sacchāstra-jālamapi yasya
Līlānugraha-rūpaṃ śāstra-rahasyaṃ
sa me prakāśayatu.

May that Lord, whose sportive grace takes the form of all divine scriptures that differ from one another because of difference in the capacity of those in authority, reveal the secrets of Śāstras to me.

All the higher and lower types of scriptures are meant for teachers and disciples possesing different degrees of psycho-physical capacities. None of them is thus useless, as all of them are the results of the divine grace of God. Since all beings of the world can not tread one and the same path of spiritual progress,

God has sent Śāstras of different standards to this world for the sake of gradual spiritual progress of worldly beings.

येषं रतिर्महेशे गतिर्न शास्त्रेष्वतीवगहनेषु ।
तेषां सुखबोधार्थं ललितं शास्त्रं विरच्यते शैवम् ॥ ५ ॥

5. Yeṣāṃ ratirmaheśe gatirna
sāstreṣvativa-gahaneṣu
Teṣāṃ sukha-bodhārthaṃ lalitaṃ
śāstraṃ viracyate śaivam.

This beautiful treatise on Śaivism is being composed so that those, who are blessed with devotion for Lord Śiva, but are not quick enough to understand scriptures that are extremely profound, may easily have understanding.

Such works dealing with very profound principles of Śaivism are: *Śivadṛṣṭi*, *Īśvarapratyabhijñā*, commentaries on them, *Tantrāloka*, *Śivasūtra*, *Spandakārikā*, *Para-triśikā-Vivaraṇa*, *Mālinīvijaya-Vārtika*, *Vijñāna-bhairava*, *Siddhi-trayi*, etc.

देवेन शैवशास्त्रं मानवलोकेऽवतारितं त्रैधम् ।
श्रीनाथीयं द्वैताद्वैतं द्वैतं त्वमर्दकीयं हि ॥ ६ ॥

6. Devena śaiva-śāstraṃ
mānavaloke' vatāritaṃ traidham
Śrīnāthīyaṃ dvaitā-dvaitaṃ
dvaitaṃ tvamardakīyaṃ hi.

The Lord has sent down the Śaiva scriptures to this human world in a threefold form. That of Śrīmātha is dualistic monism and that of Amardaka is dualism.

Dualism is meant for the aspirants of a lower standard of understanding and monodualism has been preached for the aspirants having an understanding of the middle standard, while monism has been introduced to the world for the highly intelligent aspirants. All these three schools of Kashmir Śaivism were prevalent in the time of Abhinavagupta (10th century AD) but the first two of them have become extinct now.

अद्वैतशैवशास्त्रं भगवद्दुर्वाससो वदनकमलात् ।
सरहस्यं सोपासं सिद्धः सम्प्राप त्र्यम्बकादित्यः ॥ ७ ॥

7. Advaitaśaiva-śāstraṃ
bhagavad-durvāsaso vadana-kamalāt
Sarahasyṃ sopāsaṃ siddhaḥ
samprāpa tryambakādityaḥ.

Monistic *Śaiva-śāstra*, with its esotericism and the path of approaching the divine, was duly received by the perfect being Tryambakāditya from the lotus like mouth of Lord Durvāsas.

Tryambakāditya was a perfect being who came down to this mortal world for the propagation of monistic Śaivism under the direction of Lord Śiva. The same Lord directed sage Durvāsas to accomplish such task and consequently he imparted the knowledge of the theory and the practice of Śaiva monism to Tryambakāditya, who was a *siddha* by his very birth. This happened somewhere in the trans-Himalayan area near the Kailāsa mountain about the 3rd or the 4th century AD. This school of Kashmir Śaivism is still prevalent in Kashmir[1] and is now spreading in some other parts of India as well as in some countries in the West. Tryambakāditya gave start to one more school of Śaiva monism through his daughter and that school was known as Ardhatryambaka. It was existent at Kangra in the present Himachal Pradesh in the time of Abhinavagupta, but there is no trace of it now.

तद्वंशे षोडशकः पुत्रो नाम्ना तु सङ्गमादित्यः ।
तीर्थान्यटन् द्विजन्मा न्यविशत कश्मीरमण्डलं रम्यम् ॥ ८ ॥

8. Tadvaṃśe ṣoḍaśakaḥ putro
nāmnā tu saṅgamādityaḥ
Tīrthānyaṭan dvijanmā nyaviśata
kaśmīra-maṇḍalaṃ ramyam.

The sixteenth descendant in his line, a twice born, Saṅgamāditya by name, settled down in the beautiful land of Kashmir while he was on a pilgrimage to holy places.

All the first fifteen teachers in the line were called Tryambakādityas They did not belong to any caste, as like the Tryambakāditya I, all of them have been said to be mind-born. The fifteenth one of them married a Brahmin girl in accordance with Brahmanic rites. His son, being the result of the union of man and woman,

[1]Such was the position much before the present exhodus of Pandits from Kashmir.

was named as Saṅgamāditya who was brought up as a Brāhmaṇa. He settled in Kashmir in the eighth century AD.

ततसन्ततौ बभूवुर्मठिकागुरवो यशस्विनस्तेषु ।
तुर्यः सोमानन्दश्चक्रे शिवदृष्टिनामकं शास्त्रम् ॥ ९ ॥

9. Tat-santatau babhūvur maṭhikā-
guravo yaśasvinas teṣu
Turyaḥ somānandaś cakre
śivadṛṣṭināmakaṃ śāstram.

Many reputed teachers of the school of Tryambaka were born in his (Sangamāditya's) family and of them Somānanda, his fourth degree descendant, composed the treatise named *Śivadṛṣṭi*.

The immediate ancestors of Somānanda were (1) Ānanda, (2) Aruṇāditya, (3) Varṣāditya, and (4) Saṅgamāditya. Somānanda lived in the middle of the ninth century AD. His work, *Śivadṛṣṭi* is the first philosophic treatise on Kashmir Śaivism. Vasugupta's *Śivasūtra* can be included into scriptural works which are the sources of Kashmir Śaivism. *Spandakārikā* of Bhaṭṭa Kallaṭa is, no doubt, a philosophic treatise, but it does not deal comprehensively with the topics of philosophy and does not follow the method laid down in *Nyāyaśāstra*. Somānanda's other works are not now available anywhere.

उत्पलदेवः शिष्यस्तस्य ग्रन्थांश्च प्रत्यभिज्ञादीन् ।
व्याख्यातवांश्च शास्त्राण्यभिनवगुप्तः प्रशिष्यकस्तस्य ॥ १० ॥

10. Utpaladevaḥ śiṣyas tasya
granthāṃśca pratyabhijñādīn
Vyākhyātavāṃśca śāstrāṇyabhinavaguptaḥ
praśiṣyakastasya.

His disciple, Utpaladeva, composed Īśvara-pratyabhijñā and other (important) works (on Śaiva philosophy). His grand-disciple, Abhinavagupta explained all these Śāstras.

Some of the works of Utpaladeva have been lost. His three *siddhis—Īśvara-siddhi, Ajaḍa-pramātṛ-siddhi* and *Sambandha-siddhi* are available and so on his *Śivastotrāvalī*, containing his philosophic lyric poetry. His brief commentaries on his own works and on *Śivadṛṣṭi* are partly available. That portion of *Śivadṛṣṭi*, on which his paraphrase has been lost, is not fully intelligible at present. Abhinavagupta wrote commentaries on all the philosophical works of these two authors, but his commentaries on

Śivadṛṣṭi and on the three *siddhis* have been lost. Utpaladeva flourished in the ninth century AD.

ग्रन्थांश्च बहून् कृतवांस्तन्त्रालोकादिनामकान् रुचिरान् ।

11. Granthāṃśca bahūn
kṛtavāṅstantrālokādināmakān rucirān.

Besides, he composed many (independent) wo:ks full of interest, such as the one named *Tantrāloka*.

Tantrāloka throws a brilliant light on Śaiva yoga and the theology of Kashmir Śaivism, as contained in a haphazard manner in the divine scriptures revealed to the ancient preceptors, known as *Maṭhikāgurus*. It is a unique work on spiritual theology and there is no other work in the whole world that could be compared with it. *Tantrasāra* of the author is a gist of his *Tantrāloka*. The author is the final authority on both, the philosophic principles and practical doctrines of Kashmir Śaivism. His other great commentary is *Parātriśikā-vivaraṇa* and his another important independent work is *Mālinīvijaya-vārttika*. His *Paramārthasāra* is the most important one among the works written by him for the sake of beginners. Many of his works have also been lost.

बहवस्तस्य च शिष्याः परम्परायां गताश्च साक्षाच्च ॥ ११ ॥
अन्ये च सिद्धपुरुषा वसुगुप्तककल्लटादिगुरवोऽत्र ।
शास्त्राणि च टीकाश्चारचयन् खलु भूरिशः कृपानुन्नाः ॥ १२ ॥

Bahavastasya ca śiṣyāḥ
paramparāyāṃ gatāśca sākṣācca
12. Anye ca siddha-puruṣā
vasuguptaka-kallaṭādi-guravo'tra
Śāstrāṇi ca ṭīkāścāracayan
khalu bhūriśaḥ kṛpā-nunnāḥ.

Many of his direct and indirect disciples and many other men of perfection, such as Vasugupta, Kallaṭa and others, being moved by pity (for suffering souls), composed numerous Śāstras and commentaries.

Kṣemarāja is the only one of his direct disciples whose works are available. He was, no doubt, highly intelligent and immensely well read. But at the same time he was over-conscious of his ability and tried his best to contribute something new which had not been expressed by his predecessors, with the result that he tried to confuse simple principles and doctrines and to show thus

the greatness of his intelligence and knowledge. Such a tendency in him gave a start to confusion in Śaivism. Besides, he was very much prejudiced against such a great preceptor as Bhaṭṭa Kallaṭa to whom Abhinavagupta has paid great honour at several places. It is on such account that he started to attribute the authorship of *Spandakārikā* to Vasugupta. Jayaratha is the most important one among the later authors in the line of Abhinavagupta.

Śivasūtra was revealed to Vasugupta sometime in the earlier part of the ninth century. He discovered in it the principle of *Spanda*, one of the very basic principles of Kashmir Śaivism. That principle was later developed elaborately by his disciple Bhaṭṭa Kallaṭa in his *Spandakārikā* and commentary on it. His younger contemporary, Rāmakaṇṭha, takes the author of the *Kārikā* as a disciple of Vasugupta. Other works of Kallaṭa have been lost. Bhaṭṭa Bhāskara, the seventh degree disciple in the direct line of Vasugupta, wrote a *Vārttika* on *Śivasūtra*. He says in clear terms that Kallaṭa versified the principle of *Spanda* through his *Kārikās*. His *Vārttika* is of great value in this matter that he gives the traditional interpretation of *Śivasūtra* which differs on many points from the interpratation as given by Kṣemarāja in his commentary named *Śivasūtra-vimarśinī*. Kṣemarāja's *Pratyabhijñāhṛdaya* is a typical specimen of the confusion started by him in the teaching of Kashmir Śaivism. Utpala-Vaiṣṇava's commentary on *Spandakārikā* is a scholarly work giving information on many things not available in other works. Bhaṭṭa Nārāyaṇa, the author of *Stava-cintāmaṇi*, a philosophic lyric, has been praised by Abhinavagupta as "*Pūrvaguru*", that is, an ancient preceptor. Both Bhāskara and Utpala Vaiṣṇava preceded Abhinavagupta. Jayaratha wrote a scholarly commentary on *Tantrāloka* in the twelfth century AD. Śivopādhyāya, the commentator of *Vijñānabhairava*, belonged to the period of Pathan rule in the seventeenth century.

अभ्यस्य वाङ्मयं तत् सुविमृश्य मुहुर्धिया स्वया सुचिरम् ।
श्रुत्वा श्रीगुरुवदनाद् गूढं तत्त्वं विरच्यते शास्त्रम् ॥ १३ ॥

13. Abhyasya vāṅmayaṃ tat suvimṛśya
muhurdhiyā svayā suciram
Srutvā śrīguru-vadanād gūḍhaṃ
tattvaṃ viracyate śāstram.

After making a thorough study of those writings and after

pondering over the subject again and again for a pretty long time and also after having listened to the precepts of my exhalted teacher on its esoteric side, I now compose this treatise.

My preceptor is Ācārya Amṛtavāgbhava the author of works like *Ātmavilāsa, Viṃśatikā-śāstra, Siddha-mahā-rahasya* etc.

Chapter 2

THE ABSOLUTE ŚIVA

स्वातन्त्र्यं सुखमूलं योनिर्दुःखस्य पारतन्त्र्यं हि ।
स्वातन्त्र्यमेव भुक्तिं मुक्तिं चैवाप्यलं सदा दातुम् ॥ १ ॥

1. Svātantryaṃ sukhamūlaṃ
yonir duḥkhasya pāratantryaṃ hi
Svātantryameva bhuktiṃ
muktiṃ caivā'pyalaṃ sadā dātum.

Independence is the root cause of all bliss and dependence on others is the source of all misery. Self-dependence alone is ever enough to bestow enjoyment and freedom from bondage.

Kashmir Śaivism teaches that mind and senses are neither to be repressed nor to be starved. One has to strive for worldly and spiritual aims of life, side by side. Uncared for and ignored physical and mental needs create obstacles in the path of spiritual attainments by rendering impossible all efforts towards such end. Repression of mind and forcible starvation of senses is liable to create adverse reactions. Both enjoyment and liberation are the aims of life.

परमेश्वरः स्वतन्त्रः सर्वस्यात्मा सदा स्वतः सिद्धः ।
शास्त्रालोकस्तु परं प्रहाणये मोहजालतिमिरस्य ॥ २ ॥

2. Parameśvaraḥ svatantraḥ
sarvasyātmā sadā svataḥ siddhaḥ
Śāstrālokastu paraṃ prahāṇaye
moha-jāla-timirasya.

The Lord is self-dependent. He is the self (*Ātman*) in all that is. He is always His own proof. The light of scriptures is there only to dispel the darkness of the net-work of illusion

Once the illusion gets dissolved, the self shines by its own lustre as the Absolute God. It can not be illuminated by any

means other than its own psychic lustre of consciousness. How can the means like senses, mind and understanding illuminate the self when these depend on it and appear only through the luminosity of its consciousness?

यद्यल्लोके सिद्धं तत्तत् सर्वं प्रकाशमाहात्म्यात् ।
स्वमहिम्नैव तु सिद्धः सिद्धेर्मूलं सदा प्रकाशोऽसौ ॥ ३ ॥

3. Yad yalloke siddhaṃ tattat
sarvaṃ prakāśa-māhātmyāt
Sva-mahimnaiva tu siddhaḥ
siddher mūlaṃ sadā prakāśo'sau.

What ever is established in the world, is so by virtue of *Prakāśa*, (the psychic light of consciousness). That *Prakāśa*, the source of all proofs, is ever evident by virtue of itself.

Every living being is self-evident and knows his own self by himself without the help of any psychic aids to knowing. The psychic light of his own consciousness illumines all the objects that are ever known.

बहुविधवैचित्र्येण प्रकाशमानेषु विषयनिकरेषु ।
स्फटिकोपलवत् स्वच्छे नैव भिदा कापि तु प्रकाशे स्यात् ॥ ४ ॥

4. Bahuvidha-vaicitryeṇa
prakāśamāneṣu viṣaya-nikareṣu
Sphaṭikopala-vat svacche
naiva bhidā kāpi tu prakāśe syāt.

As a pure crystal rock does not develop any sort of diversity while multitudes of different hues are reflected in it, so is *Prakāśa* ever-pure and without any differentiation, what so ever. while multitudes of phenomenal objects appear through it in complexly diversified forms.

Crystal does not develop any diversity in its basic form and its basic nature inspite of bearing complex types of reflections. Diversity in the phenomenal existence is immense and wonderfully multifarious in character. It shines in the light of consciousness or rather consciousness shines itself in the diverse forms of the whole phenomenon. But it is yet of one and the same character because all phenomena shine only as reflections borne by it.

स्फटिको जड एव परं नैव स संवेत्ति येन सत्त्वं स्वम् ।
विमृशति सदा प्रकाशः स्वयमेव स्वं विमर्शसारत्वात् ॥ ५ ॥

5. Sphaṭiko jaḍa eva paraṃ naiva sa
saṃvetti yena sattvaṃ svam
Vimṛśati sadā prakāśaḥ
svayameva svaṃ vimarśa-sāratvāt.

But a crystal is absolutely lifeless, as it is not conscious of its existence. On the other hand, *Prakāśa*, having awareness or *Vimarśa* as its very essence, feels always aware of itself of its own accord.

Main difference between *Prakāśa* and crystal is the fact that the former is conscious and the latter is unconscious, Crystal is neither aware of itself nor of the reflections borne by it On the other hand, the light of consciousness is aware of both. Similarity between them is only in their capacity to bear different reflections and remain yet unchanged and pure.

रूपं निजं प्रकाशो विमर्शशून्यस्त्यजेत् प्रकाशत्वम् ।
एवं तथा विमर्शः प्रकाशशून्यस्त्यजेन्निजं सत्त्वम् ॥ ६ ॥

6. Rūpaṃ nijaṃ prakāśo
vimarśaśūnyas tyajet prakāśatvam
Evaṃ tathā vimarśaḥ
prakāśa-śūnyas tyajennijaṃ sattvam.

Prakāśa, separated from *Vimarśa* (awareness) would lose its nature of being self-evident. In the same way *Vimarśa*, shorn of *Prakāśa*, would renounce its very existence.

The term *Prakāśa*, used as a technical term in Śaivism, denotes that psychic light of consciousness, by virtue of which consciousness shines of its own accord, without the help of any psychic means like senses, mind etc. Its self-awareness is termed as *Vimarśa*. Consciousness can never be unaware. It would cease to be consciousness if it would be unaware. The existence of awareness is proved by its psychic luminosity. Had it not been luminous by itself it could not have been taken as awareness, nor could its very existence be proved at all, because only such an entity exists which shines in the light of consciousness. Psychic luminosity is thus the essence of awareness and that is the essence of all consciousness.

नामद्वयमेकस्य प्रबोधनार्थं तु वस्तुनः कलितम् ।
अविनाभावनिबद्धौ काशविमर्शौ परस्परस्यात्मा ॥ ७ ॥

7. Nāma-dvayamekasya
prabodhanārtham tu vastunaḥ kalitam
Avinā-bhāva-nibaddhau
kāśa-vimarśau parasparasyātmā.

Prakāśa and ***Vimarśa*** are simply two names given to one and the same entity for the sake of convenience in explaining. In fact ***Prakāśa*** and ***Vimarśa*** are inseparably bound together and are the life and soul of each other.

Consciousness, being self evident, is called ***Prakāśa***, the psychic light. Being aware of itself and its luminous character, it is called ***Vimarśa*** or awareness. It is to be understood in both its such aspects denoted, or rather suggested by these two terms which are just two names given to only one reality.

संविन्मयः स आत्मा समरसरूपस्तयोः स्वतः सिद्धः ।
ज्ञानक्रिया-स्वतन्त्रः केनापह्नूयतां कथं नाम ॥ ८ ॥

8. Saṃvinmayaḥ sa ātmā
samarasa-rūpas tayoḥ svataḥ-siddhaḥ
Jñāna-kriyā-svatantraḥ
kenāpahnūyatāṃ kathaṃ nāma.

The self, consisting of Saṃvrit, that is, those two (***Prakāśa*** and ***Vimarśa***) in their undifferentiated essence, is self-evident and absolutely self-dependent in cognition and action. Who would deny the existence of such self and on what grounds could one deny it?

Saṃvit is the name given to consciousness with ***Prakāśa*** and ***Vimarśa*** as its two aspects which are mutually inseparable. It is thus both of them and is to be realized as such through intuition. Being ***Prakāśa***, it shines of its own accord and being ***Vimarśa***, it is always aware of itself and its luminous nature. Such consciousness is the real self of each and every being. Its psychic luminosity is its cognitive nature and the stir of self awareness, which is the very soul of that luminosity, is its active nature. ***Prakāśa*** is thus the basic cognition and ***Vimarśa*** is such action, both of which are the essential nature of consciousness shining in each and every sentient being, who is thus self-dependent in these two functions, as he does not require any physical or psychic aids for the purpose.

स्वातन्त्र्यात् परमेशः स्वभावतोऽसौ समुच्छलद्रूपः ।
तस्य समुच्छलनं यत् तदेव विश्वं शिवादिभूम्यन्तम् ॥ ९ ॥

9. Svātantryāt parameśaḥ
svabhāvato'sau samucchaladrūpaḥ
Tasya samucchalanaṃ yat
tadeva viśvaṃ śivādi-bhūmyantam.

The absolute consciousness, the real self of every one, is the great God by virtue of its self-dependence. By its basic nature it is (always) spouting forth, as it were, and it is such spouting which appears as the whole phenomenon, right from Śiva down to earth.

The phenomenon consists of thirty-six *tattvas* from *Śiva-tattva* to *Pṛthvī-tattva*. The Absolute consciousness, which appears as the self of each and every being in its divine play of Godhead, has in it the eternal spiritual stir of self-awareness and that causes a spiritual action which may be compared with a sort of spouting and through which all phenomena emanate out of It. All the thirty-six *tattvas* are thus the results of a sort of spouting activity of Śiva. The absolute self-dependence is the basis of His absolute Godhead.

परमेशतां च तस्य स्वतन्त्रतां कः कथं स्फुटं ब्रूयात् ।
स्पन्दः स्फूर्तिर्घूर्णिः सिद्धैरित्थं ततः सुनिर्दिष्टा ॥ १० ॥

10. Parameśatāṃ ca tasya svatantratāṃ
kaḥ kathaṃ sphuṭaṃ brūyāt
Spandaḥ sphūrtirghūrṇiḥ
siddhairitthaṃ tataḥ sunirdiṣṭā

Who would describe in clear terms His Godhead, His absolute self-dependence and how would he do so? Perfect beings have well hinted at it in different terms (such as)—*Spanda* or pulsation *Sphūrti* or flashing, *Ghūrṇi* or swaying and so on.

Siddhas are saints who have attained all perfection in correct knowledge and who actually feel the truth of such knowledge. *Spanda* is a constant inward and outward vibrative activity of consciousness. *Sphurattā* is a sort of its twinkling-like activity. Ghūrṇi is a sort of dizziness caused by an extreme bliss. Nothing non-existent is created by God. All phenomena, existing in Him as His pure and infinite I-consciousness, are reflected externally as "this" and that is the creation brought about by the blissful charm of the self-awareness of God. God, being aware of His Godhead, becomes divinely playful and brings about the external manifestation of His divine powers and that shines as creation etc. of all

the thirty-six *tattvas*. Such divine spiritual stir, the very nature of God, is mystically and metaphorically described by perfect beings through the terms mentioned above.

अचलस्यापि चलत्तेवान्तःसंरम्भरूपिणीव रुचिः ।
सा, तस्यां विश्रान्तिर्याऽऽनन्दोऽसौ परो महेशस्य ॥ ११ ॥

11. Acalasyāpi calattevāntaḥ-
saṃrambha-rūpiṇīva ruciḥ
Sā, tasyāṃ viśrāntir
yānando'sau paro Maheśasya.

It is an eagerness, like the movement of that which is motionless, a sort of inner impulse, as it were. It is the reclining on such eagerness which is the absolute blissfulness of the Lord.

The absolule God is changeless and motionless. How could the infinite have any movement? But still it appears to be having change and movement. His such mere appearance of change and movement is called *Spanda.* God is always one and is pure consciousness alone, shining always as the infinite "I". But at the same time, He appears as many and even as unconscious entities that shine as "this". All such manifestation of diversity, objectivity and insentience happens through that spiritual stir of His pure and divinely potent consciousness which is termed as *Spanda* or spiritual vibration, causing a reflectional outward manifestation of His divine powers. Whatever exists in Him as "I", is manifested outwardly as "this" by such stir of consciousness known as *Spanda.*

अनया विना महेशोऽस्थास्यत् कूटस्थ एक एव सदा ।
अस्थास्यदपि न वाऽसावकरिष्यन्निर्णयं तथा को वा ॥ १२ ॥

12. Anayā vinā maheśo'sthāsyat
kūṭastha eka eva sadā
Asthāsyadapi na
vā'sāvakariṣyannirṇayaṃ tathā ko vā.

Without it the Supreme Lord should ever have existed all alone and rock-like. Who would have in that case come to a decision as to whether He did exist at all?

The existence of God is established when there is creation. Had He not been inclined to create, His existence could not have been established at all, for who would have questioned or established it? Even if an existent reality, He would have resembled the

pure space which is insentient in nature, and would not have been God, as Godhead implies divine potency and playful inclination towards activities of creation etc.

इत्थं महेश्वरत्वं सोऽत्यक्ष्यदचेतनो भवन् शून्यः ।
न परं तथा स देवः सत्तानन्दः सदाहमिति तस्य ॥ १३ ॥

13. Itthaṃ maheśvaratvaṃ
so'tyakṣyadacetano bhavan śūnyaḥ
Na paraṃ tathā sa devaḥ
sattānandaḥ sadāhmiti tasya.

Thus being inanimate and void, He should have renounced His being supreme God. But the ever-sportive one is not such, as His is always the consciouness of the blissful existence of "I".

The I-ness of God is limitless and perfect. It is pure, infinite and divinely potent. It contains everything that appears anywhere, or even that which does not appear at all. The divine I-ness is thus quite different from egotic I-ness of a finite being and is all blissful. Its blissfulness makes it sportive and its sportive nature becomes manifest in the divine activities of creation, dissolution etc.

चितिमात्रो हि यतोऽसौ प्रकाशमानश्चितेः प्रकाशत्वात् ।
प्रत्यवमर्शसतत्त्वाहमिति चितिश्चापि यन्निसर्गवशात् ॥ १४ ॥

14. Citimātro hi yato'sau
prakāśamānaś citeḥ prakāśatvāt
Pratyavamarśa-satattvā'hamiti
citiścāpi yannisarga-vaśāt.

This is as He is just *citi* (the luminosity of pure consciousness) and is constantly revealing Himself through *citi*, which is luminous (by nature), and also as the essence of that *citi* lies, by its very nature, in its referring to itself as 'I'.

God is pure and self-evident infinite consciousness and that consciousness is aware of itself as that pure 'I' which has all divinity as its basic nature. Such awareness of His basic nature is the source of His infinite blissfulness which makes Him inclined towards the sportive activities of creation, dissolution etc. All that is the nature of God which alone is basically responsible for the phenomenal creation.

तत एव च तच्छक्त्या प्रभवति सर्वं प्रलीयते तत्र ।
सर्गादिशक्तिरेषा शून्यजडाभ्यां प्रभोर्विलक्षणता ॥ १६ ॥

16. Tata eva ca tacchaktyā
prabhavati sarvaṃ pralīyate tatra
Sargādi-śaktireṣā śūnya-jaḍābhyāṃ
prabhorvilakṣaṇatā.

Everything emanates forth out of Him and everything is absorbed into Him through His own *Śakti* (the divine power). It is such power to create and to absorb which makes out the difference of the Lord from an inanimate thing as also from void.

Had not God been powerful and prone to create and to absorb all that exists, He would have been void like vacuum and unconscious like pure space.

एतत् सत्कार्यत्वं यथार्थतः सम्मतं सदा सिद्धैः ।
प्राधानिक-परिणामाद् यत्त्वपरं बाल-सम्मतं तत्तु ॥ १७ ॥

17. Etat satkāryatvaṃ yathārthataḥ
sammatam sadā siddhaiḥ
Prādhānika-pariṇāmād
yattvaparaṃ bāla-sammatam tattu.

This is the factual principle of the reality of creation ever accepted by the perfect ones. Another is that of the transformation of the principal substance which appeals only to those who are just children.

The theory of realism, as propounded in Sāṃkhya system, maintains that all phenomena do exist in the principal substance in an un-manifest form and become manifest as soon as that substance undergoes outward transformation. The *siddhas* say that everything is existent in two of its aspects. The basic aspect of everything is pure, infinite and divine consciousness known as God. All phenomena do exist in Him in the form of his divine power which is not at all different from Him. His playful nature manifests them in their phenomenal aspect in the manner of a reflection. Creation is thus a reflectionary manifestation of the powers of God appearing externally. God is a reality, His powers are a reality and their reflections also are a reality. To make a full utilitarian use of all phenomena and yet to say that they are non-existent, amounts to deceiving one's own self as well as the public.

Chapter 3

THIRTY-SIX TATTVAS

स्वानन्दनिर्भरोऽसौ स्वात्मोल्लासेच्छया समाविष्टः ।
आनन्दत्वेन शिवः शक्तिश्चेच्छामयत्वतः कथितः ॥ १ ॥

1. Svānanda-nirbharo'sau
svātmollāsecchayā samāviṣṭaḥ
Ānandatvena śivaḥ
śaktiścecchā-mayatvataḥ kathitaḥ.

Entirely full of self-bliss, He is always charged with the will for self-enjoyment. He is spoken of as Śiva being bliss and as Śakti being will.

The self-bliss of God vibrates out as His will to manifest His powers outwardly. That gives rise to first two *tattvas* named Śiva and Śakti. Bliss shines predominantly in *Śiva-tattva* and will becomes predominant in *Śakti-tattva*. In fact the Absolute Lord is contemplated upon in His two aspects under these two names for the purpose of perfect understanding. Practically Śiva is Śakti and Śakti is Śiva. Only one absolute truth is understood and explained with the help of two types of conceptions denoted by these two terms. Besides, the Supreme Lord is contemplated upon as Śiva and Śakti in accordance with an objective meditation called the yoga of *Tattvadhvan*.

स शिवः प्रकाशरूपो विमर्शरूपश्च कथ्यते शक्तिः ॥
अभिधान-मात्र-भिन्नः सम्बोधार्थं न वस्तुतो भिन्नः ॥ २ ॥

2. Sa śivaḥ prakāśa-rūpo
vimarśa-rūpaśca kathyate śaktiḥ
Abhidhāna-mātra-bhinnaḥ
sambodhārtham na vastuto bhinnaḥ.

He is called Śiva because of His being *Prakāśa* and is called Śakti because of His being *Vimarśa*. He is being differentiated, as

it were, by the only means of these two names for the purpose of understanding; but, in reality, there is no differentiation at all.

Śaivism teaches to realize God, the absolute Truth, in His supposed two aspects called *Prakāśa* and *Vimarśa*. *Prakāśa* is His comparatively static aspect by virtue of which He remains always unchanged in spite of numerous creations and dissolutions going on in Him and through Him. By virtue of His second aspect called *Vimarśa*, the dynamic aspect, He is always manifesting His five-fold activity of God-head. The former aspect is His Śiva-hood and the latter one is His Śakti-hood. The former is contemplated upon as *Śiva-tattva* and the latter as *Śakti-tattva*. These are the two supposed initial steps in phenomenal creation and are contemplated upon like that by Śivayogins.

विश्वोत्तीर्णः स शिवो विश्वमयत्वे स एव शक्तिरिति ।
व्यवहारमात्रमेतन्नैव हि शक्तिः शिवात् क्वचिद् भिन्ना ॥ ३ ॥

3. Viśvottīrṇaḥ sa śivo
viśva-mayatve sa eva śaktiriti
Vyavahāra-mātrametan-naiva hi
Śaktiḥ Śivāt kvacid bhinnā.

He is Śiva by virtue of His transcendental aspect and He alone is Śakti by virtue of His universal aspect. All this is mere dialectical usage, because Śakti is nowhere different from Śiva.

Only one absolute God is contemplated upon as Śiva and Śakti on account of His being, on one hand, the transcendental pure consciousness alone, and, on the other hand, the whole phenomenal existence as well. The whole phenomenal universe does exist in the pure consciousness in the form of that consciousness alone. All phenomena, appearing in their individual forms, are only that consciousness in their final essence, because that consciousness alone shines as these phenomena. To shine as pure consciousness alone is the *Prakāśa*-hood of the absolute reality and to shine as the phenomenal existence is its *Vimarśa*-hood and these are known as the Śiva-hood and the Śakti-hood of God

स्वातन्त्र्यमेव शक्तिः शिवनाथस्य स्वतो यया सूते ।
निरुपादानं विश्वं सैव शिवत्व-प्रयोजिका तस्य ॥ ४ ॥

4. Svātantryameva śaktiḥ
śivanāthasyà svato yayā sūte
Nirupādānaṃ viśvaṃ Saiva
śivatva-prayojikā tasya.

It is the self-dependence of Lord Śiva which is His Śakti and by means of which He emits forth out of His own self the whole universe without the use of any material. It is that Śakti which makes Him Śiva.

God simply wills to manifest outwardly His Godhead. His divine will materializes without any hindrance and His divine powers become objectively reflected within the light of His pure consciousness and that appears as the whole phenomenon and its creation, dissolution etc. He does not require the assistance of anything like atoms, root-substance, *Avidyā* etc. for the purpose, as all such aids are included in His creation.

शक्तिः शिवस्य शिवता शक्तेः शिव एव चास्ति शक्तित्वम् ।
दाहादिशक्तिवह्न्योरिव शिवशक्त्योः सदैव तादात्म्यम् ॥ ५ ॥

5. Śaktiḥ śivasya śivatā śakteḥ
Śiva eva cāsti śaktitvam
Dāhādi-śakti-vahnyoriva
śivaśaktyoḥ sadaiva tādātmyam.

Śakti is the Śiva-hood of Śiva and Śiva alone is the Śakti-hood of Śakti. Śiva and Śakti are identical like fire and its powers to burn, to give heat to cook, to shine, to illuminate and so on.

It is, in fact, the divine power which is the Godhead of God, and, in turn, none other than He is that power. It is just a dialectic usage to say that this is Śiva and that is Śakti and such usage has been resorted to by *siddhas* only for the purpose of correct and perfect understanding.

शैवी स्वोल्लासेच्छा प्रथमं रूपद्वयेन दीव्यन्ती ।
ज्ञानं सदाशिवत्वे क्रियेश्वरत्वेऽवभात्यभिन्नापी ॥ ६ ॥

6. Śaivī svollāsechā
prathamaṃ rūpa-dvayena dīvyantī
Jñānaṃ sadāśivatve
kriyeśvaratve'vabhātyabhinnāpi.

Śiva's will to manifest Himself blissfully, though basically undivided, shining at first in two forms, appears as *Jñāna-śakti* (or cognitive power) in *Sadāśiva-tattva* and as *Kriyā-śakti* (or active power) in *Īśvara-tattva*.

The divine power of Śiva is basically only one. It is given different names at the different stages of phenomenal evolution on the basis of its different results. Basically it is *cit-śakti* shining at the *Parama-śiva* stage, the stage of transcendental consciousness. It becomes manifest as the powers of bliss and volition (*Ānanda* and *Icchā*) at the stages of *Śiva-tattva* and *Śakti-tattva*. The power of volition takes up the form of the next two *śaktis* in its initial outward growth and *Sadāśiva-tattva* with the predominance of *Jñāna-śakti* as well as *Īśvara-tattva*, dominated by *Kriyā-śakti* are manifested outwardly. A faintly shining shade of objectivity appears within the pure subject in the former and becomes prominently manifest in the latter; but even then a unity between these two elements keeps on shining. A being at the former stage feels as "I am this" and at the latter stage it is felt as "This is my self." I-ness remains predominant at the former stage and this-ness gains prominence at the latter one. These two steps in the process of creation are the third and the fourth *tattvas*.

प्रथमा दशा निमेषः कथितः शास्त्रेषु चापरोन्मेषः ।
उभयत्र वर्तमाना शक्तिर्देवस्य शुद्धविद्याख्या ॥ ७ ॥

7 Prathamā daśā nimeṣaḥ kathitaḥ
śāstreṣu cāparonmeṣaḥ
Ubhayatra vartamānā
śaktir devasya śuddhavidyākhyā.

The former stage is spoken of as *Nimeṣa* in scriptures and the latter one as *Unmeṣa*. That power of the Lord which is present in both these two (*tattvas*) is named *Śuddha-vidyā-śakti*, the power of pure gnosis.

The view point of unity in diversity, through which the beings in these two *tattvas* see, serves them as their instrumental *tattva* and has been named in Śaiva scriptures as *Śuddha-vidyā-tattva*, the fifth one in the process of creation. These five *tattvas* are the *tattvas* of pure creation called as *Śuddha-adhvan*, the path of objective meditation with pure elements as the foci of contemplative yoga. *Nimeṣa* is the inward movement of spiritual vibration of pure consciousness and gives prominence to subjective element or I-ness while *Unmeṣa*, giving prominence to the objective element, is the outward movement of that vibration.

अहमिति पूर्णं पश्यन् शक्त्यन्तमभेदभूमिकां भजते ।
तदधो विद्यान्तमसौ भेदाभेदात्मिकां दशां शम्भुः ॥ ८ ॥

8. Ahamiti pūrṇaṃ paśyan
śaktyantamabheda-bhūmikāṃ bhajate
Tadadho vidyāntamasau
bhedābhedātmikāṃ daśāṃ śambhuḥ.

The Lord, regarding Himself as one complete whole "I" right up to the *Śakti-tattva*, dwells upon the stage of unity and below that, up to the very limits of (*Śuddha*) *Vidyā*, He dwells in the state of unity in diversity.

Paramaśiva is Himself both Śiva and Śakti, having them as His inspearable two aspects worked out by *siddhas* for the purpose of contemplative meditation and correct understanding. There is therefore perfect unity upto the stage of Śakti. At the next stage there is the manifestation of I-ness and this-ness and therefore it is a stage of diversity or duality. But since the unity between such two elements is not yet lost, it is the stage of unity in diversity.

एतद्दशावतीर्णस्त्वहमिदमिति संविदञ्छिवः सकलम् ।
भेदाभेदमयीं तां दृष्टिं शुद्धां प्रकाशयति विद्याम् ॥ ९ ॥

9. Etad-daśāvatirṇas tvahamidamiti
saṃvidan śivaḥ sakalam
Bhedābheda-mayīṃ tāṃ dṛṣṭiṃ
śuddhāṃ prakāśayati vidyām.

Coming down to this stage and regarding things as, "This I am", the Lord manifests that pure *Vidyā* the nature of which is characterised by the viewpoint of unity in diversity.

The stage of pure I-ness is the stage of absolute unity. The next stage at which both I-ness and this-ness become manifest, and do not yet lose their mutual identity, is the stage of *bhedābheda*, that is, unity in diversity. That is the stage of *Vidyā* and the stage of absolute unity is the stage of Śakti. The stage of complete diversity, which is going to be discussed ahead, is the stage of *Māyā*. That is the stage of impure creation. There is purity in *Vidyā* and still greater purity in Śakti. Purity is in being consciousness and impurity is in being some unconscious element like the physical body or psychic apparatus. Simple this-ness also amounts to impurity but it becomes pure when saturated by I-ness of pure consciousness.

मायाशक्तिः परमा शम्भोर्भेदावभासनोन्मुखता ।
ईशसदाशिवभूमाविदमंशो यद्वशान्मनाग् भाति ॥ १० ॥

10. Māyāśaktiḥ paramā
śambhor bhedāvabhāsanonmukhatā
Īś-sadāśiva-bhūmāvidamaṃśo
yadvaśān manāg bhāti.

Lord Śiva's innate inclination towards the manifestation of diversity is His supreme *Māyā-śakti* (the differentiative power). It is through that power that objectivity or this-ness starts to appear however faintly at the stage of *Sadāśiva* and *Iśvara* (*tattvas*).

That is *Parā-māyā*, the supreme power of God.

स्वात्मावरणं शम्भोर्मायातत्त्वं पुनः समाख्यातम् ।
इदमिति सर्वं भिन्नं पश्यति शिव एव तत्प्रभावेण ॥ ११ ॥

11. Svātmāvaraṇaṃ śambhor
māyā-tattvaṃ punaḥ smākhyātam
Idamiti sarvaṃ bhinnaṃ paśyati
Śiva eva tatprabhāveṇa.

That, by which Śambhu envelopes Himself, is konwn as *Māyā-tattva*. With that coming into force, Śiva Himself (in the form of *jīva*) looks upon all this as that which is apart from the subject.

Māyā-tattva is the principle of obscuration. Śiva, hiding his real nature with *Māyā-tattva*, appears as a finite being and sees everything as apart from him. That *Māyā-tattva*, the principle of obscuration, is different from *Māyā-śakti*, discussed above. *Māyā-tattva* is a clear outward reflection of *Māyā-śakti* of the Lord. It is the stage of complete diversity and is the first impure *tattva* and the sixth in the series of thirtysix.

जडमेव च देहादि स्वात्मत्वेनाभिमन्यते मोहात् ।
नैव च संवेत्ति निजं संवित्त्वं मायया परिच्छिन्नः ॥ १२ ॥

12. Jaḍameva ca dehādi
svātmatvenābhimanyate mohāt
Naiva ca saṃvetti nijaṃ
saṃvittvaṃ māyayā paricchinnaḥ.

And because of an illusion (created by this *Māyā*), He (appearing as a finite subject), fancies egoistically this inanimate body etc. alone as His self and, on account of the limitation imposed by *Māyā*, does not thoroughly realize His being (pure) *saṃvit* (consciousness).

Śiva, hiding His real nature by means of *Māyā-tattva*, appears

as a finite being, forgets his being infinite consciousness and takes the finite I-consciousness as His self. At the stages of further phenomenal evolution the finite subject feels life force, mental apparatus and physical body as his self. All this is due to the effects of *Māyā-tattva.*

कथितस्तत्र पुमाख्यः कञ्चुकषट्केन भाति सङ्कुचितः ।
कालः कला च विद्या रागो नियतिः स्वयं च माया तत् ॥ १३ ॥

13. Kathitas tatra pumākhyaḥ
kañcuka-ṣaṭkena bhāti saṅkucitaḥ
Kālaḥ kalā ca vidyā
rāgo niyatiḥ svayaṃ ca māyā tat.

There (at the stage of *Māyā)* He is known as *Puruṣa* (a finite soul) and appears as being limited by sixfold *Kañcuka-tattva* (the sheaths of limitations) of *kāla* (time), *kalā* (limited active capacity), impure *Vidyā* (capacity to know just something), *Rāga* (interest), *Niyati* (law of restriction) and the *Māyā* itself.

Māyā reduces the infinite consciousness to finitude. *Kāla* imposes time sequence on him. *Kalā* and *Vidyā* replace his omnipotence and omniscience. *Rāga,* appearning as limited interest, reduces further the scope of his knowing and doing. *Niyati,* giving rise to the laws of causation, restricts his capacities to do and to know. These are the *tattvas* of limitation, known as *Kañcukas* or sheaths.

कालः क्रमस्वरूपो मातृत्वेनाभिमन्यमानस्य ।
जडदेहादेस्तेन क्रमिकत्वं स्यात् ततः प्रमेयस्य ॥ १४ ॥

14. Kālaḥ krama-svarūpo
mātṛtvenābhimanyamānasya
Jaḍa-dehādes tena kramikatvaṃ
syāt tataḥ prameyasya.

Time is succession. Through the limitation imposed by it, the inanimate body etc., which is egoistically taken for the subject, comes under the effect of this sequence and, through that, the objective existence also becomes subject to such successiveness.

The finite subject, imposing the time sequence on himself and taking his very existence as successional in nature, feels like this, "I was, I am, I will be" and so on. Then seeing through such view point of time, he extends such imposition to his objective element and feels about it like this, "That was, this is, that will be" and so on. Such limitation, caused by the conception

of time, is the *Kāla-tattva* which appears as successiveness of events, actions, ideas etc.

किञ्चिन्मात्रं ज्ञातुं कर्तुं वा यत्त्विहापि सामर्थ्यम् ।
सङ्कोचशालिनस्ते पुम्सो विद्या कला च बोद्धव्ये ॥ १५ ॥

15. Kiñcinmātraṃ Jñātuṃ kartuṃ vā
yattvihāpi sāmarthyam
Saṅkoca-śālinaste pumso
vidyā kalā ca boddhavye.

Even at this stage (of *Puruṣa*), the subject has the capacity to know and to do just a little, and these two capacities are to be known as the (impure) *Vidyā* and *Kalā* of the finite being.

Māyā reduces the subject to the position of inanimate substances like physical body, mental apparatus, function of animation and nihilistic void and robs him of his omniscience and omnipotence. But even then it imparts to him capacities to know and to do just a little for the purpose of the tasting of the fruits of his actions and such limited capacities are termed as impure *Vidyā* and *Kalā*.

निजदेहादौ तस्य प्रेयसि वस्तुनि च योऽस्त्यभिष्वङ्गः ।
सुगुणारोपण-मय इव रागः पुम्सस्त्वसौ समादिष्टः ॥ १६ ॥

16. Nija-dehādau tasya
preyasi vastuni ca yo'styabhiṣvaṅgaḥ
Suguṇāropaṇa-maya iva
rāgaḥ pumsastvasau samādiṣṭaḥ.

Interest, appearing as a sort of attribution of high merit to one's body etc. and also to everything else which is pleasing to it, is called the *Rāga* of *Puruṣa*.

A finite being finds interest in only some particular objects and attributes great merit to them. Such limited interest, known as *Rāga-tattva*, limits further the scope of his capacities to know and to do. Mental attachment, counted among the eight qualities of the understanding sense, is also called *Rāga*. But *Rāga-tattva* is something very different from that "*avairāgya*" as its position is many steps above the understanding sense because it is an interior part and parcel of *Puruṣa-tattva*. A *Puruṣa* has very often such interest in *Vairāgya* as well. An old and feeble man does not have any attachment towards a young and beautiful woman, but even then he attributes great merit to such beauty. A yogin

like Śaṁkarācārya was never attached to female beauty, but even then he had an aesthetic appreciation for it and has on such account praised it highly in his *Saundaryalaharī*. That is due to the *Rāga-tattva* which was still a part and parcel of his worldly individual personality.

कर्तव्ये वोद्धव्ये सर्वत्र यया नियम्यते नियमैः ।
नियतिरसौ पुरुषस्य स्वातन्त्र्यनिरोधिनी प्रभोः शक्तिः ॥ १७ ॥

17. Kartavye bodhavye sarvatra yayā
niyamyate niyamaiḥ
Niyatirasau puruṣasya
svātantrya-nirodhinī prabhoḥ śaktiḥ.

That power of the Lord, which restricts the independence of *Puruṣa* and puts him under checks and regulations by some laws (of nature) in all doing and knowing, is called *Niyati* or restriction.

The reflectionary manifestation of the *Niyati-śakti* of God becomes manifest in the form of *Niyati-tattva*, including all the principles of causation based on the laws of nature ordained by *Niyati*, the principle of restriction. It is the most effective one among the five *Kañcukas*, as it restricts a finite being in his doing and knowing at each and every step and limits thus to the utmost the scope of his *Kalā*, *Vidyā* and *Rāga* as well.

एतत्कृतसङ्कोचो नानायोनिषु पुमान् स संसरति ।
सुखदुःखभोगभागी स्वर्गे निरये च मर्त्यलोके च ॥ १८ ॥

18. Etat-kṛta-saṅkoco nānā-yoniṣu
pumān sa saṃsarati
Sukha-duḥkha-bhoga-bhāgī svarge
niraye ca martya-loke ca.

The *Puruṣa*, limited by these (*tattvas* of limitation), transmigrates, through various species of living beings and experiences pleasure and pain in heaven, hell and mortal world.

Tasting of pleasure and pain is the main fructification of one's past deeds and a being goes on moving automatically in such circles of birth and death on account of the mental dispositions caused by the impressions of his past deeds. Such dispositions urge him invisibly to take birth in such species and in such circumstances created by environment where his past deeds can bear him their fruits.

पतिरिति विद्याशक्त्योर्व्यवहारो मातरीह् विख्यातः ।
मायायां पुनरणरिति पशुरिति जीव इति चास्ति संसारे ॥ १९ ॥

19. Patiriti vidyā-śaktyor vyavahāro
mātarīha vikhyātaḥ
Māyāyāṃ punaraṇuriti paśuriti
jīva iti cāsti saṃsāre.

The subject is known as *Pati* (Lord) at the stages of *Vidyā* and *Śakti*, but, at the stage of *Māyā*, that is, in this round of transmigration, he is called *Aṇu* (extremely limited), or *Paśu* (a bound being) or *jīva* (a wordly soul).

अवरोहलीलयेत्थं स्वल्पज्ञो जीव एकतो भवति ।
परमेश्वरस्त्वपरतः प्रकृतिः करणानि कार्यवर्गश्च ॥ २० ॥

20. Avaroha-līlayetthaṃ svalpajño
jīva ekato bhavati
Parameśvarastvaparataḥ prakṛtiḥ
karaṇāni kāryavargaśca.

The supreme Lord, through His play of descending, becomes, (as it were), on one hand, a limited soul possessing capacities to know (and to do) just a little, and, on the other hand, He becomes (as it were), *Prakṛti*, the root substance, instrumental elements (consisting of all senses and organs) and the group of objective material elements (in turn).

Prakṛti is the name given to the element of simple and undiversified this-ness which becomes the object of the finite subject. It is taken to be the equilibrium of the three *guṇās* and the whole psycho-physical existence becomes manifest through an outward transformation of that *Prakṛti*, the root substance, which is their single and undiversified form. *Puruṣa* is the twelfth and *Prakṛti* the thirteenth *tattva* in the process of phenomenal evolution.

एवं भवँश्च देवो नैव च्यवते मनागपि स्वीयात् ।
पूर्णात् परमशिवत्वाद् यत्तच्छैवं परं स्वतन्त्रत्वम् ॥ २१ ॥

21. Evaṃ bhavaṃśca devo naiva
cyavate manāgapi svīyāt
Pūrṇāt parama-śivatvād yat
tacchaivaṃ paraṃ svatantratvam.

The Lord, in becoming so, does not at all diverge, how so

ever little, from His unlimited supreme Śiva-hood and that is the principle of the absolute self dependence of Śaivism.

In Śaivism God is said to be simply appearing as the finite subjective and objective elements through His divine will that knows no restriction and doing so He remains absolutely static and unchanged in His basic nature of divine and pure limitless consciousness. All this is manifested by Him through His playful will, which is His essential nature. He is doing so just in the manner of a reflection. He casts externally the reflections of His divine powers inside the psychic light of His pure consciousness, without the aid or effect of any entity other than Him. Such principle of theistic absolutism is termed in Śaivism as the principle of complete self dependence, the *param-svātantratvam*.

अन्तःकरणं त्रिविधं बाह्यं करणं च दशविधं प्रथितम् ।
सूक्ष्मस्थूलविभेदाद् द्विविधं कार्यं च पञ्चधा भिन्नम् ॥ २२ ॥

22. Antaḥkaraṇaṃ trividhaṃ
bāhyaṃ karaṇaṃ ca daśavidhaṃ prathitam
Sūkṣmasthūla-vibhedād dvividham
kāryaṃ ca pañcadhā bhinnam.

The internal *Karaṇa* or instrument (of the subject) is of three kinds and the external one is well known as being of ten kinds. The (objective) creation is of two kinds, the subtle one and the gross one, and each of these is of five kinds.

These twenty-three *tattvas*, having been already discussed in *Sāṃkhya-śāstra*, are already well known and have not therefore been discussed here in detail.

कार्य-करण-वर्गस्याविभागरूपा तु या दशा कापि ।
सैव निगदिता प्रकृतिः प्रधानमिति चाप्युदाहृता त्रिगुणा ॥ २३ ॥

23. Kārya-karaṇa-vargasyāvibhāga-rūpā
tu yā daśā kāpi
Saiva nigaditā prakṛtiḥ pradhānamiti
cāpyudāhṛtā triguṇā.

That stage (of evolution) in which all the (ten) *tattvas* of objective creation, as well as the (thirteen) *tattvas* consisting of senses and organs, are contained in an absolutely undifferentiated form, is called *Prakṛti* (the root substance) and is known as *Pradhāna* (the principal substance) as well. It consists of three *guṇas* (named *Sattva*, *Rajas* and *Tamas*).

पत्युर्निजाङ्गकल्पे ज्ञानं विश्वत्र भावजाते यत् ।
सङ्कोचशालिनस्तत् सत्त्वं तु पशोः क्रिया तथैव रजः ॥ २४ ॥

24. Patyurnijāṅga-kalpe jñānaṃ
viśvatra bhāva-jāte yat
Saṅkoca-śālinas tat sattvaṃ tu
paśoḥ kriyā tathaiva rajaḥ.

Pati's knowledge of this whole existence as his own body is the *Sattva* (of *Paśu*) and his action with regard to it is the *Rajas* of *Paśu* who is finite by nature.

The infinite cognitive and active powers of the *Ātman* at the stage of a *Pati* are reduced to the position of *Sattva guṇa* and *Rajo guna* respectively when he descends to the stage of *Paśu*.

पत्युर्माया-शक्तिर्या सैव पशोस्तमोगुणो गदितः ।
भेदरसे पशुभावे गुणत्वमेषां परं न शक्तित्वम् ॥ २५ ॥

25. Patyur māyā-śaktir yā saiva
paśos tamo-guṇo gaditaḥ
Bheda rase paśubhāve
guṇatvameṣāṃ paraṃ na śaktitvam.

It is the *Māyā-śakti* of *Pati* which is termed as the *Tamas* attribute of *Paśu*. These three can be called only *guṇas* or attributes and not powers at the stage of *Paśu*-hood which contains a flair for diversity.

When Śiva descends, as it were, to the position of *Paśu*, His divine and infinite powers to know, to do and to manifest diversity, are reduced to the position of these three attributes called *guṇas*. These are termed as *Śaktis* or powers at the *Pati* stage, because a power and the entity to which it belongs are in fact mutually identical, while such identity does not shine in *Paśu* who has a flair for diversity and therefore these are termed there as his attributes or *guṇas*. This couplet is meant to describe the character of three *guṇas* in accordance with their basic origin.

सत्तानन्दः पत्युः सदास्त्यविच्छिन्न एव यः स पशोः ।
अस्ति हि यत्तत् सत्त्वं तस्याभावस्तमो रजो मिश्रम् ॥ २६ ॥

26. Sattānandāḥ patyuḥ
sadāstyavicchinna eva yaḥ sa paśoḥ
Asti hi yattat sattvaṃ
tasyābhāvas tamo rajo miśram.

This couplet is meant to express the character of the three *guṇas* in accordance with the way of their manifestation in mundane transactions.

Pati has continuously the bliss of self-existence. *Paśu* also has that bliss occasionally and that is his *Sattva*. His occasional lack of such bliss is his *Tamas* and the mixture (of these two) is his *Rajas*.

Blissful self existence is felt by a finite being when he has some desirable experience like a meeting with his long separated child. Such an experience is *Sattva* for him. A total lack of self-bliss is his *Tamas* which shines while one is in a swoon or deep sleep etc. But if a being sees his long departed dear child and sees him in an undesirable condition like serious illness, misfortune etc., he has, on one hand, a partial blissful experience, but, on the other hand, there shines partly a lack of such experience. Such mixture of blissfulness and non-blissfulness of his self-experience is the mixture of *Sattva* and *Tamas* for him and is termed as *Rajas*.

अत एव सुखं सत्त्वं तमश्च मोहोऽस्त्यभावरूपत्वात् ।
मिश्रं रजः प्रकाशाप्रकाशसम्भेदकं चलं दुःखम् ॥ २७ ॥

27. Ata eva sukhaṃ sattvaṃ
tamaśca moho'styabhāva-rūpatvāt
Miśraṃ rajaḥ prakāśa-
prakāśa-sambhedakaṃ calaṃ duḥkham.

Hence *Sattva* is pleasure and *Tamas* is utter ignorance, because it is a nullity. *Rajas* is a mixture of the manifestation and a lack of the manifestation (of self-bliss) and therefore is pain and turbulence.

It is pain because of being a mixture of bliss and non-bliss. There is a desirable experience, but not in a condition in which one would like to have it and thus there is also a non-experience of its desirable part. That is the mixture of *Sattva* and *Tamas*.

पुम्सः पृथिवीं यावत् सांख्ये शास्त्रे स्मृतानि तत्त्वानि ।
माहेश्वरे तु शास्त्रे कञ्चुकषट्कं शिवादयश्चापि ॥ २८ ॥

28. Pumsaḥ pṛthivīṃ yāvat sāṃkhye
śāstre smṛtāni tattvāni
Māheśvare tu śāstre
kañcuka-ṣaṭkaṃ śivādayaścāpi.

(Twenty-five) *tattvas* right from *Puruṣa* to *Pṛthvī* have been taught in Sāṃkhya philosophy, but the Śāstra of Śiva (going ahead), adds six *kañcukas* (limiting *tattvas*) and (five pure *tattvas*) from Śiva to *Vidyā* to them.

Vedānta adds *Māyā* and Brahman to the *tattvas* but *kañcukas* and pure *tattvas* are not known in any system except Śaivism. Six *kañcukas* and five pure *tattvas* raise their number to thirty-six.

संयोगादिर्द्रव्यं सामान्यं कालदिक्क्रियाप्रभृति ।
सम्बन्धरूपमखिलं भेदाभेदात्मकं परं नान्यत् ॥ २९ ॥

29. Saṃyogādir dravyaṃ sāmānyaṃ
kāla-dik-kriyā-prabhṛti
Sambandha-rūpamakhilaṃ
bhedābhedātmakaṃ paraṃ nānyat.

Samyoga (physical union), *Viyoga* (physical separation) etc., compound substance, generality, time, space, action etc. are all different aspects of relativity and that relativity is merely (a conception) of diversity mixed with (that of) unity and nothing else.

Relativity is a mere concept. It is based on mixing together the ideas of diversity and unity formed by finite beings with respect to the objects of their cognition. Two different substances are generally conceived as cause and effect. Their mutual relation is a mere idea based on human conception, because there is no third substancial entity which could be taken as such. A being, having the ideas of the two, combines them together through his conception and forms a mere idea of their mutual relations. Union, separation, continued action etc. are nothing but ideas of different types of relativity consisting of the mixing up of diverse ideas into one single idea taking all of them into consideration.

भेदः कथं नु पूर्णे भाति तु विच्छेदभासनान्नूनम् ।
सेयमपोहनशक्तिः शम्भोर्विच्छेदभासनोन्मुखता ॥ ३० ॥

30. Bhedaḥ kathaṃ nu pūrṇe
bhāti tu viccheda-bhāsanānnūnam
Seyamapohana-śaktiḥ
Śambhor viccheda-bhāsanonmukhatā.

How can there be diversity in Him who is one single whole? Yet it does appear because of the manifestation of limitedness

(with in that whole). Such inclination of Lord Śambhu towards the manifestation of limitation is the *Apohana-śakti*, the limiting power of God.

No diversity can exist within one complete whole reality. The Lord, for the purpose of the manifestation of diversity, makes a show of limitation within Himself and that results in the appearance of diversity and separateness between subject and object. Then and then alone can some entity be a knower and some other its knowable. That power of the Lord which manifests limitation in the person of the absolute subject is termed as *Apohana-śakti*.

भेदेऽवभासमाने ज्ञाता ज्ञेयं च भासते हि यया ।
सा ज्ञानशक्तिरस्याख्याता शास्त्रेष्वनन्तवैचित्र्या ॥ ३१ ॥

31. Bhede'vabhāsamāne jñātā
jñeyaṃ ca bhāsate hi yayā
Sā jñāna-śaktirasyākhyātā
śāstreṣvananta-vaicitryā

The diversity being apparent, that which makes knower and knowable to appear, is well known in scriptures as His *jñāna-śakti* or cognitive power which is full of limitless variations.

The relation between knower and knowable becomes possible only after the appearance of difference between subject and object manifested by God through a show of limitation in Him. Only some particular person becomes the knower of some particular object at some particular occasion in some particular way. The relation between knower and knowable appears thus in wonderfully different variations. All that is regulated and directed by some special divine power of God. Such power of the Lord is His *jñāna-śakti*, the power of cognition. This type of *jñāna-śakti* has utility in running mundane transactions. This is one type of *jñāna-śakti* and the basis of the functions current in *Sadāśiva-tattvas* is another type of *jñāna-śakti*.

स्मर्ता स्मार्यं च यया बहुधा भातीह सा प्रभोः शक्तिः ।
स्मृतिरिति नाम्नाख्याता तिस्रो व्यवहारभित्तिभूता हि ॥ ३२ ॥

32. Smartā smāryaṃ ca yayā
bahudhā bhātīha sā prabhoḥ śaktiḥ
Smṛtiriti nāmnā'khyātā
tisro vyavahāra-bhitti-bhūtā hi.

That power of the Lord through which appears that which recollects and that which is recollected in various ways in this world is known by the name *Smṛti-śakti* (the power of recollection). These three (powers of the Lord) are the basis of all mundane dealings (of what so ever nature).

Why should some particular person recollect only some particular matter or matters at some particular occasion and in some particular way? It is in fact the recollective power of the Lord which controls and directs all the dealings of recollections of all beings in various ways. All the mundane transactions of the whole universe are based on recollection (*smṛti*) and that rises out of cognition (*jñāna*) and that becomes possible on the manifestation of limitations (*apohana*) in the infinite as that makes differentiation possible. These three powers of God are thus the basis of all mundane transactions.

परमेश्वरः परा वाक् कथितः सिद्धैर्विमर्शसारत्वात् ।
ज्ञप्तिमये व्यवहारे सर्वत्र विमर्श एव वाक्तत्त्वम् ॥ ३३ ॥

33. Parameśvaraḥ parā vāk
kathitaḥ siddhair vimarśa-sāratvāt
Jñapti-maye vyavahāre sarvatra
vimarsa eva vāk-tattvam.

The supreme Lord is called by the perfect ones as *Parā-vāk* or supreme speech, because self-awareness is His essence. It is awareness alone which is the essence of speech in all the cognitive dealings.

A person speaks out only that of which he is aware. Speech is thus an expression of awareness which should be taken itself as the basic speech. Self-awareness of the infinite consciousness is therefore the supreme speech. All other types of speech are simply its outward reflections.

भेदाभेददशायां क्रमरहिता वाङ् मता च पश्यन्ती ।
बुद्धौ च मध्यमोक्ता वाचि बहिर्वैखरी समाख्याता ॥ ३४ ॥

34. Bhedābheda-daśāyāṃ krama-rahitā
vāṅ matā ca paśyantī
Buddhau ca madhyamoktā vāci
bahir vaikharī samākhyātā.

Speech that is accepted at the stage of unity in diversity and has no order or succession (in itself) is known as *Paśyanti*, the

beholding speech. The speech in the domain of *Buddhi* (understanding) is called Madhyamā, the intermediary speech and outward articulated speech is known as Vaikharī.

Paśyanti is the awareness of the objective element shining within the consciousness of the subject and as identical with such consciousness. Since it beholds such objectivity, it is termed as *Paśyanti. Parā* speech does not behold anything because of its shining as infinite I-ness alone. Madhyamā is the speech of thinking, understanding, fancying etc. and Vaikharī is the audible spoken tongue. There is a definite order of words or images in these two types of speech, but such order does not exist in *Paśyantī* in which the subject and object shine together as one inseparable whole and where the subject beholds objectivity as his part and parcel. Madhyamā, having its position between it and the spoken tongue, is taken as the intermediary speech. Spoken speech has its stand in the solid or vikhara form of a being and is therefore known as Vaikharī.

Chapter 4

GODHEAD

स्वविलासेन शिवस्य स्वभाविषयेऽथ विस्मृतिर्बन्धः ।
गुरुशास्त्रोपासनया प्रत्यवमर्शस्मृतिः पुनर्मोक्षः ॥ १ ॥

1. Sva-vilāsena śivasya
svabhāva-viṣye'tha vismṛtir bandhaḥ
Guru-śāstropāsanayā
pratyavamarśa-smṛtiḥ punarmokṣaḥ.

Lord Śiva's forgetting His nature through His own luxury of playfulness is bondage and recollective self-realization through contacts with preceptors and scriptures in liberation.

Both bondage and liberation are two aspects of the divine play of God and that eternal play is His Godhead. Bondage is His play in self-oblivion and liberation is that in self-recognition. Both are basically due to the divine nature of God and such nature is His Godhead. No other principle, as the basic cause of bondage and liberation, stands the test of right logic that proceeds in accordance with the superior intuitional experiences of advanced yogins.

एवं कस्य नु बन्धः कस्य च मुक्तिः कुतश्च को मोच्यः ।
चित्रं शिवमयमखिलं बन्धो मोक्षः शिवस्य शिवतेयम् ॥ २ ॥

2. Evaṃ kasya nu bandhaḥ
kasya ca muktiḥ kutaśca ko mocyaḥ
Citraṃ Śiva-mayamakhilaṃ
bahdho mokṣaḥ Śivasya Śivateyam.

Who is thus in bondage and who is in liberation? Who is to be liberated and from what? What a wonder! All consists of Śiva. Bondage and liberation are the very Śiva-hood of Śiva.

Because basically it is the Śiva-hood of Śiva which, manifesting itself outwardly, shines as the play of bondage and liberation,

both these are basically the Śiva-hood or Godhead of the Lord and nothing else.

बन्धोऽवरोहलीला मोक्षश्चारोहखेलनं शम्भोः ।
कलनोभयस्य चित्रं माहैश्वर्यं परं स्वतन्त्रत्वम् ॥ ३ ॥

3. Bandho'varoha-līlā
mokṣaścāroha-khelanaṃ śambhoḥ
Kalanobhayasya citraṃ
māhaiśvaryaṃ paraṃ svatantratvam.

Bondage is the play of Śiva in descending and liberation the play in ascending. Such manifestation of both (bondage and liberation) is the wonderful Maheśvara-hood (absolute Godhead) and the supreme self-dependence (of Parama-Śiva).

Had God not been ever inclined to manifest the eternal play of bondage and liberation, He would not have been God, as it is such eternal play which proves His Godhead.

षट्त्रिंशत्तत्वमये क्रीडन् विश्वत्र भावजातेऽसौ ।
परमेश्वरः स्वतन्त्रः स्वानन्दं विन्दतीव खलु कमपि ॥ ४ ॥

4. Ṣaṭtriṃśat-tattva-maye krīḍan
viśvatra bhāva-jāte'sau
Parameśvaraḥ svatantraḥ svānandaṃ
vindatīva khalu kamapi.

The self-dependent Lord, playing with all the multitudes of existant substances, consisting of thirty-six *tattvas*, is constantly attaining, as it were, some sort of self-bliss.

The divine play of the Lord emanates out of His infinite self-bliss, it is always blissful in its character and results in the charming and tasteful enjoyment of His limitless self-bliss.

स्वस्मिन् समतल-फलके स्वेनैव स्निग्ध-वर्ण-विभवेन ।
रचयञ्छिवः स्वतन्त्रः शक्तिघनो विश्वचित्रमतिचित्रम् ॥ ५ ॥

कवयँश्च विश्वकाव्यं नटयँश्चेदं सदा जगन्नाट्यम् ।
परमेश्वरो विजयते रसयन् सततं निजं रसं कमपि ॥ ६ ॥

5. Svasmiṇ samatala-phalake
svenaiva snigdha-varṇa-vibhavena
Racayñchivaḥ svatantraḥ
śaktighano viśva-citramati-citram.

6. Kavayaṅśca viśva-kāvyaṃ
naṭayaṅścedaṃ sadā jagannāṭyam
Parameśvaro vijayate
rasayan satataṃ nijaṃ rasaṃ kamapi.

The self-dependent Śiva, an embodiment of all power, excels all while painting the strange and complex paintings of the universe on the even-surfaced board of His own self by means of the abundance of radiant hues consisting of His own self, while composing the poetry of the universe, while always acting this drama of the world, and while constantly tasting some very wonderful type of self-bliss.

Self-bliss has been analysed in Kashmir Śaivism into six main categories called *Ānanda-bhūmayaḥ*. That philosophy finds beyond such six categories the absolutely infinite self-bliss termed as *Jagadānanda*, which is always tasted by God through His divine play of the manifestation of bondage and liberation in various varieties and while conducting the five divine activities of creation, preservation, absorption, obscuration and revelation.

कथमिव चिन्मात्रोऽसौ यायाज्जडतां परां धरादिमयीम् ।
अद्वैतमात्ररूपो यायाद् द्वैतं कथं नु सुविचित्रम् ॥ ७ ॥

7. Kathamiva cinmātro'sau
yāyājjaḍatāṃ parāṃ dharādimayīm
Advaita-mātra-rūpo yāyād
dvaitaṃ kathaṃ nu suvicitram.

How could He, who is consciousness alone, become utterly inanimate in the form of earth etc.? How could He, whose nature is of unity alone, become (this) extremely strange diversity?

आनन्दमात्र-मूर्तिर्भुञ्जीत कथं भवं महादुःखम् ।
संसारादुत्तीर्णः कथमिव कष्टं स संसरेन्नु शिवः ॥ ८ ॥
अविकल्पश्च सदासौ विकल्पमयतां कथं पुनर्यायात् ।
अणुतां व्रजेच्च पूर्णः कथमिव मलिनोभवेत् सदाशुद्धः ॥ ९ ॥

8. Ānanda-mātra-mūrtir bhuñjīta
katham bhavaṃ mahāduḥkham
Saṃsārāduttīrṇaḥ kathamiva
kaṣṭaṃ sa saṃsarennu Śivaḥ.

9. Avikalpaśca sadāsau vikalpamayatāṃ
katham punar yāyāt
Aṇutāṃ vrajecca pūrṇaḥ kathamiva
malino bhavet sadāśuddhaḥ.

How could He, whose form is only bliss, experience birth etc. which is all misery? How could that Śiva, who transcends all birth and death, transmigrate miserably? How could He, who is beyond all mental images and ideas, become a mental notion? How could the one complete whole become extremely limited and how could He, the ever pure, become impure?

परमेतत् स्वातन्त्र्यं तस्याघटनीयघटनसामर्थ्यम् ।
एषैव तस्य शक्तिर्यया शिवत्वं स निर्वहेत् परमम् ॥ १० ॥

10. Parametat svātantıyaṃ
Tasyāgaṭanīya-gaṭana-sāmarthyam
Eṣaiva tasya śaktir yayā
Śivatvaṃ sa nirvahet paramam.

All this is only His supreme self-dependence, that is, His capacity to do that which seems impossible to be done. It is such capacity which is His *Śakti* (the divine power) and by which He can maintain the supreme Śiva-hood, (that is, the absolute Godhead).

The wonderful divine power to bring about that, what seems impossible, is the Godhead of God and every thing that has been questioned above, becomes possible through such Godhead which makes Him God. That Godhead is the perfect independence of God because He conducts all His divine activities through it, without resorting to dependence on or assistance of anything other than that.

एतन्महेश्वरत्वं वैलक्षण्यं शिवस्य यच्छून्यात् ।
भूषणमेतन्निखिलं दूषणमिव सम्मतं परं बालैः ॥ ११ ॥

11. Etan-maheśvaratvaṃ vailakṣaṇyaṃ
Śivasya yacchūnyāt
Bhūṣaṇametan nikhilaṃ
dūṣaṇamiva sammataṃ paraṃ bālaiḥ.

This is the absolute Godhead which is the distinction of Śiva from void. All this is (in fact) glorifying and children alone have taken it as a defect.

Thinkers who do not have any revelational experience of the

absolute Godhead are in fact ignorant about the truth. They are yet children in the pursuit of spiritual philosophic truth and therefore they may find fault with such higher and deeper philosophic principles of supreme Godhead of the monistic Absolute.

पञ्चविधत्वं शास्त्रे माहैश्वर्यस्य सम्मतं शैवे ।
सृष्टिस्थितिसंहारा अपिधानमनुग्रहश्च तद्भेदाः ॥ १२ ॥

12. Pañca-vidhatvaṃ śāstre
māhaiśvaryasya sammataṃ śaive
Sṛṣṭi-sthiti-saṃhārā
apidhānamanugrahaśca tadbhedāḥ.

The Śaiva philosophy accepts fivefoldness of the supreme Godhead, the types of which are—creation, preservation, absorption, obscuration and revelation.

The divine powers of God are identical with Him and shine as "I". But their outward reflections are manifested by Him as "this" and as different from Him. Then these appear as the elements of which the phenomenon consists. Their such outward manifestation is known as creation. He keeps such created phenomenon moving on for great aeons, directs and controls its movements in accordance with the laws of restriction, causation etc. created by Him and that is its preservation. At times He dissolves certain created elements into their respective sources and that is known as absorption. He pushes individual beings into denser and denser self-oblivion and that is the play of obscuration. Then He reveals to certain beings their real, pure and divine nature of Godhead and that is His activity of revelation.

पञ्चेमानि हि शम्भोः कृत्यानि सदा निरर्गलानीह ।
प्रचलन्ति भावजाते सततं सुविचित्ररूपया शक्त्या ॥ १३ ॥

13. Pañcemāni hi śambhoḥ
kṛtyāni sadā nirargalānīha
Pracalanti bhāva-jāte satataṃ
suvicitra-rūpayā śaktyā.

These five divine activities of the Lord are constantly going on in the universe, without any obstruction, by means of His power which is of wonderfully strange aspects.

All such activities are played on by God through His divine power and are played always with respect to different phenomena.

His power is His Godhead which is infinite in nature and unitary in character. But since its results are of multifarious types, it is spoken of as having countless forms—which have been analysed into five groups of creation etc.

भोगानां दासत्वं भजमानोऽधः पतन् पशुर्नित्यम् ।
परमेश्वरं निषेधेन्निन्देच्छास्त्रं गुरुं च यन्मोहात् ॥ १४ ॥

स्वस्यैवैतच्छम्भोः पिधानकृत्यस्य जृम्भितं नान्यत् ।
स्वस्वातन्त्र्यमहिम्ना तिरोह्यते तेन यन्निजं तत्त्वम् ॥ १५ ॥

14. Bhogānām dāsatvaṃ bhajamāno'dhaḥ
patan paśur nityam
Parameśvaraṃ niṣedhen nindecchāstraṃ
guruṃ ca yan mohāt.
15. Svasyaivaitacchambhoḥ
pidhāna-kṛtyasya jṛmbhitaṃ nānyat
Sva-svātantrya-mahimnā tirohyate
tena yannijaṃ tattvam.

A *paśu* (bonded being), becoming always a slave to momentary pleasures and constantly undergoing down fall, may, through ignorance, deny the existence of God and may talk ill of his preceptors and scriptures. All this is only the effect of Śiva's own activity of obscuration and nothing else, because He Himself goes on concealing His real nature by means of the abundance of His self-dependence.

Even an initiated aspirant starts sometimes to lose his belief in the accurateness of the teachings contained in Śāstras and loses confidence in his preceptor and the *mantra* imparted by him. That also is due to the effect of the play of obscuration played with him by God.

सुचिरं संसृत्यैवं कदाचिदालम्ब्य शास्त्रगुरुवाक्यम् ।
प्रत्यभिजानाति निजं शिवस्वभावं स्वनुग्रहाच्छैवात् ॥ १६ ॥

16. Suciraṃ saṃsṛtyaivaṃ kadācidālambya
śāstra-guru-vākyam
Pratyabhijānāti nijaṃ Śiva-svabhāvaṃ
svanugrahāt śaivāt.

After having undergone transmigration in this way for pretty long ages, one may sometime take the shelter of the precepts of (Godly) teachers and scriptures and may (intuitively) recognize his

own forgotten real nature of Śiva-hood through (such) ***Anugraha*** (activity of revelation) of God.

The gracious revelative activity of God is the basic cause of one's liberation. Only that person develops interest in realizing his real nature, in adopting the means of liberation and in practising Śiva yoga, on whom God bestows His grace. Even devotion for God is basically a result of His own gracious activity with respect to a being. An aspirant proceeds ahead in the path of self-realization only through the continuity of the divine activity of revelation.

Chapter 5

THE THEORY OF ATHEISM

निग्रहशक्तेर्महिमा नास्तिकवादादिकलिकलुषवृद्धिः ।
अनया महेश-शक्त्या निगृहीता मानवा वदन्तीत्थम् ॥ १ ॥

1. Nigrahaśakter mahimā
   nāstika-vādādi-kali-kaluṣa-vṛddhiḥ
   Anayā Maheśa-śaktyā nigṛhītā
   mānavā vadantittham.

The high effectiveness of the degenerating power (of the Lord) appears as the evolution of the sinfulness of Kaliyuga, the (dark) age of conflict, with atheistic theories etc. as its form. People degenerated by that power of the Lord argue in the manner given below—

Nigraha-śakti is that divine power of God through which he pushes beings into deep pits of ignorance and delusion and carries on thus His divine activity of obscuration. Such power of God becomes highly active when there is Kaliyuga in some world.

देहगुणश्चैतन्यं देहादतिरिच्यते न कोऽप्यात्मा ।
नैवास्ति कश्चिदीशो नापि पुनर्जन्म पुण्यपापादि ॥ २ ॥

2. Deha-guṇaścaitanyaṃ
   dehādatiricyate na ko'pyātmā
   Naivāsti kaścidīśo nāpi
   punar-janma puṇya-pāpādi.

Consciousness is a quality of the (unconscious) body. There is nothing like a soul beyond body. Neither is there any God nor any transmigration, nor anything like sin or piety etc.

Just as heat creates movement in water, so do the material elements of body develop movement known as consciousness. Mind is a product of matter and its knowing capacity is consciousness. There is nothing beyond mind which could be taken as *Ātman*.

स्वयमेव भूतजातं विचित्रभुवनादिरूपतां धत्ते ।
तत्रापि मनुजदेहाः सर्वश्रेष्ठा विनैव सन्देहम् ॥ ३ ॥

3. Svayameva bhūtajātaṃ
vicitra-bhuvanādi-rūpatāṃ dhatte
Tatrāpi manuja-dehāḥ
sarva-śreṣṭhā vinaiva sandeham.

Material elements evolve, of their own accord, into the complex worlds etc. Therein the human bodies, no doubt, are of the greatest importance.

Most people in the world believe that human beings are the best and the highest creation. Hindus take human beings to be in a position in between animals and gods. But atheists do not accept the existence of any gods and therefore they take human bodies as highest in merit.

अत एव मनुज-सौख्यं जगतो लक्ष्यं प्रमुख्यमिति वेद्यम् ।
सौख्याय मनुष्याणामधिकारे निर्विशेषता न्याय्या ॥ ४ ॥

4. Ata eva manuja-saukhyaṃ jagato
lakṣyaṃ pramukhyamiti vedyam
Saukhyāya manuṣyāṇām adhikāre
nirviśeṣatā nyāyyā.

Therefore the happiness of human beings should be taken as the principal aim of the world. Equality without any distinction in the rights of human beings for happiness is what justice demands.

सकलं जगद्विधानं सञ्चाल्यं तेन वै प्रकारेण ।
येन निखिल-जनतायाः सौख्यं निर्बाधतामियात् सुसमम् ॥ ५ ॥

5. Sakalaṃ jagad-vidhānaṃ
sañcālyaṃ tena vai prakāreṇa
Yena nikhila-Janatāyāḥ
saukhyaṃ nirbādhatāmiyāt susamam.

The whole constitution of the world should be worked out in such a way that the happiness of the whole human race becomes equally free from obstacles (from exploitation etc.).

सौख्याय च यतनीयं त्याज्यं धर्मादिचिन्तनं वितथम् ।
ईश्वर-चिन्ता ज्ञेया भीरूणां बालकल्पना-कल्पा ॥ ६ ॥

6. Saukhyāya ca yatanīyaṃ tyājyaṃ
dharmādi-cintanaṃ vitatham
Īśvara-cintā jñeyā bhīrūṇāṃ
bāla-kalpanā-kalpā.

Efforts should be put in for happiness and vain anxiety regarding religion etc. should be shed off. The idea regarding God should be taken just like a childish fancy of timid people (of the past).

कर्म न किञ्चिद् धर्म्यं नैवाधर्म्यं कदापि मन्तव्यम् ।
येन सुखं जनतायाः सम्भाव्यं तत् सदैव करणीयम् ॥ ७ ॥

7. Karma na kiñcid dharmyaṃ
naivādharmyaṃ kadāpi mantavyam
Yena sukhaṃ janatāyāḥ sambhāvyaṃ
tat sadaiva karaṇīyam.

No action should either be taken as piety or as sin. Whatever is expected to result in the happiness of people, should ever be done (without hesitation).

सकलमनुज-सुखहेतोर्यत्नः शैवे सुसम्मतो नूनम् ।
शेषो यस्सिद्धान्तो नास्तिकवादस्य नैव युक्तोऽसौ ॥ ८ ॥

8. Sakala-manuja-sukha-hetor
yatnaḥ Śaive susammato nūnam
Śeṣo yassiddhānto nāstika-vādasya
naiva yukto'sau.

The effort for the happiness of all human beings is, no doubt, acceptable to Śaivas, but the whole remaining theory of the atheists is not at all appropriate.

देहाद्यतिरिक्तो हि स्वात्मा मानुष्यकस्य सर्वस्य ।
सुप्ते तुर्ये च पदे संविदितश्चिन्मयः स्वयं नूनम् ॥ ९ ॥

9. Dehadyatirikto hi svātmā
mānuṣyakasya sarvasya
Supte turye ca pade
saṃviditaścinmayaḥ svayaṃ nūnam.

The self that consists of (pure) consciousness and transcends body (mind) etc.; is well realized by all human beings through their self experience (without any psychic aids) in the state of dreamless sleep and also at the fourth state, named *Turyā*.

Turyā is that state of animation at which the real self beyond

body and mind shines automatically through the pure and blissful psychic light of pure consciousness without the help of any psychic apparatus. It is the state of intuitive revelation of the real self and its real nature. Śiva yogins attain such intuitive revelation through the practice of their superior yoga. *Turyā* state shines for a moment in a high and wonderful pitch of some emotion. But ordinary people can not catch hold of it through their introspection, though Śiva yogins do it and enter through it into a much durable realization of the real self. The vacuum-like calm of the dreamless state is felt even by an ordinary person without the aid of his mind and senses. That is the self beyond mind and body, though it is not the pure self, but the self reduced to finitude by *Māyā* and its extensions.

भूतानां तु जडत्वात् प्रवृत्तिजाते प्रयोजनं नैव ।
अनुसन्धातुं शक्यं नैव ततश्चित्र-विश्व-भाव-जनिः ॥ १० ॥

10. Bhūtānāṃ tu jaḍatvāt
pravṛtti-jāte prayojanaṃ naiva
Anusandhātuṃ śakyaṃ naiva
tataś citra-viśva-bhāva-janiḥ.

The material elements, being inanimate, could not have thought of any aim in busying themselves (in the evolution of the world) and therefore, all this astonishingly complex phenomenal existence could not have taken birth from them.

All the material substances, being insentient in character, require direction and control by some conscious entity for the purpose of any utilitarian transformation or growth. Matter, not controlled by any conscious being, would just grow like vapour and move like water and so on. It could not produce anything having any utilitarian purpose.

अर्थक्रियानुकूलं विचित्रतनुकरणलोकजातं यत् ।
अनुमापयेत् किमपि तद् बुद्धिविभवशालि कारणं त्वजडम् ॥ ११ ॥

11. Arthakriyānukūlaṃ vicitra-
tanu-karaṇa-loka-jātaṃ yat
Anumāpayet kimapi tad
buddhi-vibhava-śāli kāraṇam tvajaḍam.

Astonishingly different multitudes of bodies, organs, senses, (objects) and worlds, providing distinct utility, can inferentially

prove (the existence of) some conscious agent possessing the grandeur of intelligence (and wisdom).

No insentient substances can undergo themselves such transformations which are wonderfully and distinctly utilitarian in their character. Therefore such transformations of the inanimate matter must have some conscious and wise controlling agent behind them. Such an agent directs all matter towards constant changes in its form from some definite utilitarian view point.

स्वप्नमनोराज्यादावीश्वरता परिमिता स्फुटा स्वीया ।
सकलजगत्सृष्टयादावमिता परमेशतानुमातव्या ॥ १२ ॥

12. Svapna-manorājyādāvīśvaratā
parimitā sphuṭā svīyā
Sakala-jagat-sṛṣṭyādāvamitā
parameśatānumātavyā.

One's own limited Godhead (power to create etc.) is evident in dreams, fancies and other such psychic states. The limitless Godhead, with regard to the creation etc. of all the worlds, can be inferred.

Just as a dreaming creation requires a dreaming person as its creator, so does the universal creation require a great omnipotent creator. A person creates his own world in his imagination in accordance with his liking and God creates the whole universe in accordance with His divine will. Each being is capable to know and to do and that is his finite Godhead. The absolute God is powerful to know and to do each and everything in the phenomenon. The finitude of a person is also His creation. The infinite Godhead, as the real nature of a being, is revealed to him by God through the bestowal of His divine grace.

एकजनकजननीनामविशेषपरिस्थितौ प्रवृद्धानाम् ।
जीवानां चित्तादेर्वैचित्र्यमकारणं कथं नु भवेत् ॥ १३ ॥

13. Eka-janaka-jananīnām
aviśeṣ-paristhitau pravṛddhānām
Jīvānāṃ cittāder vaicitryama
kārṇam katham nu bhavet.

How could the mutual difference in the psychology of living beings, born of the same parents and brought up in the same environments, be without a cause?

If different and diverse psychological tendencies of beings have

their origin in only the difference in their heredity and environment, then twins, having one and the same heredity, and having been brought up in one and the same environment, cannot be mutually too much different in their natural tendencies, character, temparament etc. But that is not generally the case. Therefore such mutual differences must have the mental dispositions caused by the impressions of their past lives as their main cause.

अनुमातव्याश्च ततः प्राक्तनकर्मादिवासनाश्चित्राः ।
योगाद्यभ्यासवशाज्जातिस्मरणं प्रमाणमपरं च ॥ १४ ॥

14. Anumātavyāśca tataḥ
prāktana-karmādi-vāsanāścitrāḥ
Yogādyabhyāsa-vaśajjātismaraṇaṃ
pramāṇamaparaṃ ca.

Different impressions of the deeds etc. of the past lives can be inferred from this and the recollection of one's past lives through the practice in yoga etc. is another proof (in that regard).

पर्यन्ते विरसत्वाद् दुष्पूरत्वाच्च वासना-वह्नेः ।
कीटाद्यविशेषत्वाद् विषयसुखं न प्रयोजनं सुधियाम् ॥ १५ ॥

15. Paryante virasatvād duṣpūratvācca
vāsanā-vahneḥ
Kiṭādyaviśeṣatvād viṣayasukhaṃ
na prayojanaṃ sudhiyām.

Sensual pleasure cannot be the (principal) aim of life for people of superior intelligence because of its distastefulness in the end, the unsatiability of the fire of lust and its being in no way different from that of petty creatures like insects.

The main aims of human life should, no doubt, be much higher than those pursued by petty creatures and such higher aims can be spiritual and religious attainments. That is the main difference of human beings from lower animals. Śaivism does not prohibit the enjoyment of sensual pleasures, but these have not been accepted as the higher aims of life. These are just to tame one's senses and mind and to make his life convenient. Liberation from all misery and the tasteful experience of one's own natural Godhead are the highest and the final aims of life.

सुखिनामपि मनुजानां ध्रुवो हि मृत्युः सदैव पर्यन्ते ।
चरमं लक्ष्यं मरणं स्वीकार्यं तेन जन्मनो ह्यवशम् ॥ १६ ॥

16. Sukhināmapi manujānāṃ dhruvo
hi mṛtyuḥ sadaiva paryante
Caramaṃ lakṣyaṃ maraṇaṃ
svīkāryaṃ tena janmano hyavaśam.

Ultimately death is ever inevitable even for happy people. Therefore death must, perforce, be accepted as the ultimate end of all (mortal) life.

तच्च सुखे दुःखे वा समं विजेतुं तदेव सन्मतिभिः ।
विषयसुखादतिरिक्ते धर्मादौ चापि साधु यतनीयम् ॥ १७ ॥

17. Tacca sukhe duḥkhe vā samaṃ
vijetuṃ tadeva sanmatibhiḥ
Viṣaya-sukhādatirikte dharmādau
cāpi sādhu yatanīyam.

Happiness and misery are equally beset with it (death). Therefore people of pious intelligence should, in order to conquer that (death), put in thorough efforts in the field of religion and philosophy as well, in addition to that of sensual pleasure.

Bhukti, the sensual pleasure and *mukti*, liberation, have both been accepted in Śaivism as the aims of life, the former being its lower aim and the latter as the higher one. Death, the greatest misery in life, can be conquered only through higher spiritual attainments.

साम्येऽपि हि वैषम्यं नोपेक्ष्यं चित्रवासनाजन्यम् ।
साम्ये वैषम्ये वा नैव ततश्शोभना पराकाष्ठा ॥ १८ ॥

18. Sāmye'pi hi vaiṣamyaṃ
nopekṣyam citra-vāsanā-janyam
Sāmye vaiṣamye vā naiva
tataśśobhanā parākāṣṭhā.

The dissimilarity caused by various past impressions (of beings) cannot be ignored even in (the principle of) equality. Therefore extremes, whether in equality or inequality, are never beneficial.

Equal rights and opportunities for material welfare should, no doubt, be the aims of human societies, but the truth that total equality is out of question should also be taken into consideration.

Chapter 6

OTHER THEORIES

महिमानुग्रहशक्तेः परमेशस्यात्र मुख्यतो द्विविधः ।
आविर्भावस्तु गुरोः प्रथमः शास्त्रस्य चापरो वेद्यः ॥ १ ॥

1. Mahimā'nugraha-śakteḥ
Parameśasyātra mukhyato dvividhaḥ
Āvirbhāvastu guroḥ prathamaḥ
śāstrasya cāparo vedyaḥ

The greatness of the *Anugraha-śakti,* the gracious revelational power, of the Lord is mainly of two types. The appearance of a preceptor is the first one and that of scripture is the second one.

God, urged by His gracious nature, sends down to this world right preceptors and right scriptures with the help of which people move ahead in the path of spiritual progress.

परमानुग्रहनुन्नैर्बहुधा गुरुभिस्तु शस्त्रमुपदिष्टम् ।
अद्वैतं द्वैतं च द्वैताद्वैतं तथा समवलम्ब्य ॥ २ ॥

2. Paramānugraha-nunnair bahudhā
gurūbhistu śāstramupadiṣṭam
Advaitaṃ dvaitaṃ ca dvaitādvaitaṃ
tathā samavalambya.

Preceptors, urged by extreme favour (towards souls in bondage) have taught scriptures in various ways adopting monism, dualism and dualistic monism.

Preceptors taught scriptural knowledge through such different angles of vision for the sake of disciples having different degrees of capability to grasp.

स्वल्पमतीनां द्वैतं द्वैताद्वैतं ततः प्रबुद्धानाम् ।
धीराणां चाद्वैतं सम्बोधार्थं समाश्रितं गुरुभिः ॥ ३ ॥

3. Svalpa-matīnāṃ dvaitaṃ
dvaitādvaitaṃ tataḥ prabuddhānām
Dhīrāṇāṃ cādvaitaṃ sambodhārthaṃ
smāśritaṃ gurubhiḥ.

Preceptors resorted to dualism for the understanding of less intelligent, dualistic monism for that of more intelligent and monism for that of extremely intelligent and bold (aspirants).

Only some very bold, firm and highly intelligent aspirants can tread the path of monism. Dualism is best suited for the common man. Thinkers of Intermediary standard find interest in mono-dualism.

उपदेशस्य प्रकाराश्चत्वारो मुख्यतो मतास्सद्भिः ।
यानाश्रितानि शस्त्राण्यंशांशतयाऽथवा सुपूर्णतया ॥ ४ ॥

4. Upadeśasya prakārāścatvāro
mukhyato matāssadbhiḥ
Yānāśritāni śastrāṇyaṃśāṃśatayā'thavā supūrṇatayā.

Four main doctrines of philosophic teaching, depended upon partly or completely by scriptures, are recognized by meritorious persons.

तत्रैकोऽस्त्यारम्भः परिणामोऽस्ति द्वितीयको वादः ।
आभासोऽस्ति तृतीयस्तुर्यः स्वातन्त्र्यमेव सिद्धान्तः ॥ ५ ॥

5. Tatraiko'styārambhaḥ
pariṇāmo'sti dvitīyako vādaḥ
Ābhāso'sti tṛtīyas turyaḥ
svātantryameva siddhāntaḥ.

There the first of such *vādas* is that of *Ārambha*, the theory of creation, the second one is that of *Pariṇāma*, the theory of transformation and the third one is that of *Ābhāsa*, the theory of visionary appearance. The fourth one, which alone is a *Siddhānta*, an established principle, is that of *Svātantrya*, the principle of divine self-dependence.

Vāda is a theory based on some fundamental hypothesis, while a *Siddhānta* is an established truth. *Ārambha* etc. are three *Vādas* and *Svātantrya* is a *Siddhānta*, as it does not resort to any hypothetical supposition.

अत्रानुग्रहलीलां चित्रां पश्यन्ति भक्तिरसरसिकाः ।
निग्रहनीरसहृदया विवदन्ते तर्ककर्कशैः कलहैः ॥ ६ ॥

6. Atrānugraha-līlāṃ citrāṃ
paśyanti bhaktirasarasikāḥ
Nigraha-nīrasa-hṛdyā vivadante
tarka-karkaśaiḥ kalahaiḥ.

People having a taste for the nector of devotion see in these (different doctrines of philosophy) the wonderful play of the revelational power (of the Lord), while those, who are turned dry-hearted by the degenerative power (of the Lord), do only argue by means of quarrels hardened with the use of dry logic.

People blessed by devotion for God feel that all such *śāstras* are full of utility and are meant for the spiritual uplift of aspirants of different standards of psychic ability and aptitude. But scholars under the effect of the degenerative power of God argue that only such and such *śāstra* is correct and all others are incorrect. They go on quarrelling with others on such points.

शिष्यमतेर्वैचित्र्याद् युक्ताः पूर्वे त्रयोऽप्यमी वादाः ।
तुष्टिकरस्तीक्ष्णधियां तथापि रम्यस्तुरीय-सिद्धान्तः ॥ ७ ॥

7. Śiṣya-mater vaicitryād yuktāḥ
pūrve trayo'pymī vādāḥ
Tuṣṭikarastīkṣṇa-dhiyāṃ tathāpi
ramyas turīya-siddhāntaḥ.

Though all the three former hypotheses are quite all right in accordance with the difference in the mental capacities of disciples (of different degrees of merit), yet it is only the fourth principle which, being very interesting and sweet, satisfies the persons having sharp intelligence.

भेददृशस्त्वारम्भे रक्ताः सुविवेकिनोऽपि परिणामे ।
आभासेऽतिविरक्ताः स्वातन्त्र्ये च प्रकृष्टभक्तियुताः ॥ ८ ॥

8. Bheda-dṛśastvārambhe raktāḥ
suvivekino'pi pariṇāme
Ābhāse'tiviraktāḥ svātantrye
ca prakṛṣṭa-bhakti-yutāḥ.

Diversely seeing persons have interest in the theory of creation, thoroughly discriminating ones in that of transformation, extremely

indifferent persons in that of visionary appearance and persons possessing great devotion in the principle of self-dependence.

The theory of creation is patronized mainly by Nyāya-Vaiśeṣikas who see through a view point of diversity. Sāṃkhyas and yogins, who are fine thinkers, able enough to discriminate self from non-self, have propounded the theory of transformation. Vedāntic *saṃnyāsins* and Buddhist monks, who adopt an attitude of extreme indifference towards the phenomenon and patronize the path of renunciation, taught the theory of its visionary appearance. The principle of the independent Godhead of the absolute reality was chosen by ardent devotees of God and such devotees were Vaiṣṇavas, Śaivas and Śāktas.

ईश्वर इह सर्वज्ञो जीवानां भुक्तिमुक्तिदो विश्वम्।
परमाणूपादानं कर्मनिमित्तं कुलालवत् सृजति॥ ९॥

9. Īśvara iha sarvajño jīvānāṃ
bhuktimuktido viśvam
Paramāṇūpādānaṃ karma-nimittaṃ
kulālavat sṛjati.

Omniscient *Īśvara* (God), facilitating the attainment of the results of past actions and liberation from bondage by the worldly souls, and taking atoms as material substance and past actions (of souls) as the directive cause, creates this universe (for them) just in the manner of a potter.

Ārambha means creation of some non-existent entities out of some existent ones. Nyāya-Vaiśeṣika schools maintain that atoms and some infinite entities like time, space, ether etc. are eternally existent and so are souls, most of whom are entangled in the webs of their past actions. Īśvara, the personal God, feeling compassion on bonded souls, creates for them this universe out of atoms. Bonded souls get a chance to reap the fruits of their past actions and to liberate themselves from bondage.

अत्रान्तर्जीवात्मा तत्वज्ञानं यदा परं लभते।
भवति तदा कूटस्थो ज्ञानसुखादिक-विशेषगुण-विरतः॥ १०॥

10. Atrāntar jīvātmā tattva-jñānaṃ
yadā paraṃ labhate
Bhavati tadā kūṭastho
jñāna-sukhādika-viśeṣa-guṇa-viratah.

When a worldly soul, moving in this creation, attains the highest

and the correct knowledge of the reality (about all phenomena) he, losing all his propensity towards his characteristic qualities of knowing, (doing), enjoying etc., becomes (absolutely tranquil and) static like a rock.

A bonded soul, being under the effect of beginningless ignorance about all phenomena, takes the physical body etc. as his self, developes attachment and disgust towards phenomena favourable and unfavourable to his body etc. Then he develops propensity towards efforts for the attainment of the favourable objects and avoidance of the unfavourable ones. His such efforts produce good and bad actions and to reap the fruits of such actions he has to take constant births, one after another, in this transmigratory existence. But when he attains correct knowledge about himself and all outward phenomena, his ignorance and incorrect notions become annihilated. That results in the extinction of attachment and disgust. Freed from them the soul becomes free from his propensity towards his efforts for doing actions. Side by side he develops yogic powers by constant practice of yoga. Such powers help him in exhausting all his past actions in his current life, at the end of which he does not take any rebirth because no past actions remain there for any fructification. Then he lies in a position of absolute inaction, tranquillity and peace. Such state of existence of a being is known in Nyāya-Vaiśeṣika as *Apavarga*, a state of absolute inaction.

इयमेव तस्य मुक्तिः परोपकारे रतस्तु परमात्मा।
सृष्टि-स्थिति-संहारान् कुर्वन्नारम्भकारितां भजते ॥ ११ ॥

11. Iyameva tasya muktiḥ paropakāre
ratastu paramātmā
Sṛṣṭi-sthiti-saṃhārān
kurvannārambha-kāritāṃ bhajate.

It is such state that is his liberation. The *Parmātman* (God), having a propensity for doing good to others, and performing the activities of creation, preservation and dissolution, acts as the subject of *Ārambha*, the activity of bringing non-existent entities into existence.

Absolute compassion is the nature of God and such nature urges Him from within to create the universe out of eternal substances for the sake of the souls suffering on account of their

past actions. The other name of the theory of *Ārambha* is *Asat-kāryavāda*.

प्रकृतिर्जडा त्रिगुणका रजसा चाञ्चल्यशालिनी भवति।
पुरुषस्यार्थं च ततो भजते बुद्ध्यादिनेह परिणामम् ॥ १२ ॥

12. Prakṛtir jaḍā triguṇakā rajasā
cāñcalya-śālinī bhavati
Puruṣasyārtham ca tato bhajate
buddhyādineha pariṇāmam.

The inanimate *Prakṛti* (the root substance), possessing three qualities (of *Sattva*, *Rajas* and *Tamas*), becomes disturbed because of (its) *Rajas* and undergoes modification and transformation into *Buddhi* (the understanding sense) etc. for the sake of *Puruṣas*, the worldly souls.

Root substance, the source of all material and mental elements, and souls are two eternal elements. Worldly souls are involved in a beginningless confusion with some psychic elements which are the evolutes of *Prakṛti* and which keep on sticking to such souls who, witnessing the states like pleasure, pain etc. of such psychic elements, have their experience called *bhoga* through the constant cycles of rebirth. For such purpose the root substance undergoes transformation and presents itself in the form of twenty-three elements from *Buddhi* to earth. *Prakṛti* is the name given to *Sattva*, *Rajas* and *Tamas* when they are in the position of absolute equilibrium. *Sattva* is enlightenment and pleasure, *Rajas* is restlessness and pain and *Tamas* is lethargy and ignorance. *Rajas*, making the *Prakṛti* restless, urges it towards transformation and that results in its manifestation in the forms of twenty-three elements of which the whole phenomenon is made.

चैतन्यमात्रतत्त्वाः स्वं प्रतिबिम्बं च बुद्धिगं दृष्ट्वा।
अविवेकहताः पुरुषा भजमानाः साक्षिभावमपि तत्र ॥ १३ ॥
भुञ्जन्ति बुद्धिधर्मान् सर्वांश्चित्रांस्ततो ह्यमी बद्धाः।

13. Caitanya-mātra-tattvāḥ svaṃ
pratibimbaṃ ca buddhigaṃ dṛṣṭvā
Aviveka-hatāḥ puruṣā bhajamānāḥ
sākṣibhāvamapi tatra.
14. Bhuñjanti buddhi-dharmān
sarvāṃścitraṃstato hyamī baddhāḥ

Souls, having consciousness alone as their essence, are involved in a (beginningless) indiscrimination and consequently, witnessing their own reflections in *Buddhi*, and also witnessing its activities as well, have *bhoga*, the resultant experience of all the multifarious characteristics of *Buddhi* and on account of that they are in bondage,

Buddhi becomes transformed into pleasure, pain etc. and the soul, to which it attaches itself, witnesses its such modifications along with his own reflection shining in it through a feeling of mutual indiscrimination. Such feeling and such witnessing result in the *bhoga* or tasting of such states of *Buddhi* by him. That is the view of Sāṃkhya-Yoga philosophy.

पुरुषप्रतिबिम्बबलाद् बुद्धिस्त्वजडेव भासते नूनम् ॥ १४ ॥

14. Puruṣa-pratibimba-balād
buddhistvajaḍeva bhāsate nūnam.

Buddhi, (on the other hand), appears surely as an animate substance simply through the reflection of soul.

अविवेकवशादेवं प्रचलति परिणामसन्ततिर्विश्वम् ।

15. Aviveka-vaśādevaṃ pracalati
pariṇāma-santatir viśvam.

Thus the universe, consisting of a constant chain of modifications (of the root-substance), goes on because of such mutual indiscrimination (of these two eternal entities).

ख्याति यदा तु विवेकः प्रकृतिर्विरता तदा स्वयं भवति ॥ १५ ॥

त्यजति ततः साक्षित्वं पुरुषः प्रकृतौ भवत्युदासीनः ।

इयमेव तस्य मुक्तिः कथिता परिणामवादिभिः सुजनैः ॥ १६ ॥

15. Khyāti yadā tu vivekaḥ prakṛtir
viratā tadā svayaṃ bhavati.
16. Tyajati tataḥ sākṣitvaṃ
puruṣaḥ prakṛtau bhavatyudāsīnaḥ
Iyameva tasya muktiḥ kathitā
pariṇāma-vādibhiḥ sujanaiḥ.

But as soon as discrimination becomes firmly established, *Prakṛti*, of its own accord, desists from clinging to *Puruṣa* as his subtle form, and *Puruṣa*, giving up his witnessing career, becomes indifferent towards *Prakṛti*. Such (state of aloofness) has been

called as the liberation of *Puruṣa* by good natured advocates of the theory of transformation.

Puruṣa, witnessing the discriminative thinking of his mind, becomes once again indifferent towards the activities of his psychic and physical body. The root substance also leaves such a *Puruṣa* quite alone and aloof as soon as his current physical form comes to an end at the time of his death. Such a *Puruṣa* rests in eternal peace of absolute loneliness called *Kaivalya* and that is his final liberation as propounded in Sāṃkhya-Yoga systems.

गन्धर्वनगरकल्पं त्वनाद्ययाऽविद्यया जगद् भाति ।
जीवस्य सापि मिथ्याऽविद्या नूनं न चापि निर्वाच्या ।। १७ ।।

17. Gandharva-nagara-kalpaṃ
tvanādyayā'vidyayā jagad bhāti
Jīvasya sāpi mithyā'vidyā
nūnaṃ na cāpi nirvācyā.

The universe does only appear to souls in bondage just in the manner of (visionary) cities of *Gandharvas* (appearing in the sky), on account of beginningless *Avidyā*, the basic ignorance. That *Avidyā* also is, in fact, false and is not at all explicable.

What is *Avidyā*? Where from does it emerge? How does it catch hold of the *Ātman*? Who gets involved into it and How and why does he? All such questions have been left un-answered by the Advaita Vedātins and Buddhists under the pretence of the inexplicability of *Avidyā* and that is a sort of escapism to which such philosophers have resorted.

ब्रह्मैवैकं सत्यं शान्तं नित्यं च सच्चिदानन्दम् ।
मायापि हि सा मिथ्या यया त्विदं भाति भेदवैचित्र्यम् ।। १८ ।।

18. Brahmaivaikaṃ satyaṃ śāntaṃ
nityaṃ ca saccidānandam
Māyāpi hi sā mithyā yayā
tvidaṃ bhāti bheda-vaicitryam.

Brahman is the only one single reality. Having existence, consciousness and bliss as its form, it is tranquil and eternal. That *Māyā* also is false which is the cause of the appearance of this variousness of diversity.

Brahman in Advaita Vedānta is absolutely calm and inactive. Even the spiritual stir of consciousness has not been accepted in Him by Vedāntins.

निश्चित्यैवं सम्यग् ब्रह्माणि जीवो मुदा लयं याति।
इत्येषोऽस्त्याभासो वादो वैवर्त्तिकोऽत्र वेदान्तः॥ १९॥

19. Niścityaivaṃ samyag brahmāṇi
jīvo mudā layaṃ yāti
Ityeṣo'styābhāso vādo
vaivartiko'tra vaidāntaḥ.

A worldly soul, having firmly realised such truth, gets spontaneously absorbed into Brahman. That is, in short, the *Ābhāsa-vāda* of the Advaita Vedānta based on *Vivarta*, the theory of false appearance.

Vivarta is either a false appearance or a mistaken appearance. Feeling the presence of an unexistant thing like the dream world is one type of it and mistaking something like a rope or shell for a snake or silver is another type of *Vivarta* as taught and propagated by Vedāntins. They say that the phenomenon does not exist at all and yet it is known as something existent. They say further that Brahman alone exists and is mistaken as God, soul and objective phenomenon. That is their *Vivarta*.

बौद्धानां राद्धान्ते शून्यं सर्वं सदैव पर्यन्ते।
नास्ति ब्रह्म न जीवो नैव स्थूलं जगन्न वा प्रकृतिः॥ २०॥

21. Bauddhānāṃ rāddhānte śūnyaṃ
sarvaṃ sadaiva paryante
Nāsti brahma na jīvo naiva
sthūlaṃ jaganna vā prakṛtiḥ.

According to the theory of the Buddhists, everything is ultimately ever-void. Neither Brahman, nor soul, nor the gross universe, nor *Prakṛti* (root substance) do (at all) exist.

All these are mere imaginations of mind according to higher Buddhism.

क्षणिकं हि तु विज्ञानं प्रवहत् सन्तानरूपतां गच्छत्।
अहमित्यभिमानपदं तस्याकाराः प्रमेयजातानि॥ २१॥

21. Kṣaṇikaṃ hi tu vijñānaṃ
pravahat santāna-rūpatāṃ gacchat
Ahamityabhimāna-padaṃ
tasyākārāḥ prameya-jātāni.

The flux of momentary mind (or mental ideas), flowing on and appearing in constant succession, is the basis of ego having the

conception of I-ness as its form. The whole objective universe (also) is (merely) the outward appearance of mind.

The existence of subject and object, both, is based merely on the imagination of mind, just like the existence and appearance of dream world. Mind is not any permanent entity. A constant flux of momentary ideas is taken wrongly as the constant mind. Mental impressions alone appear as all phenomena just in the manner of a dream.

मिथ्याज्ञान-निमित्ता विज्ञाने वासना अनाद्या याः।
ताभिः खलु विज्ञानं सन्तत्या वहति येन संसरणम् ॥ २२ ॥

22. Mithyā-jñāna-nimittā vijñāne
vāsanā anādyā yāḥ
Tābhiḥ khalu vijñānaṃ santatyā
vahati yena saṃsaraṇam.

The flux of mind flows on in a chain on account of those beginningless dispositions which are ingrained in it on the basis of false knowledge and that causes (its) transmigration.

Each flux of mind is beset by beginningless wrong conceptions. The impressions of such conceptions give rise to some natural dispositions which drive them from birth to birth to reap the fruits of the actions felt by them egoistically as theirs.

निश्चित्य तु शून्यत्वं परमार्थत्वेन सर्वभावानाम्।
क्लेशक्षयादि-पूर्वं विरज्य देहं त्यजत्तु विज्ञानम् ॥ २३ ॥
क्षणिकं न हि सन्तानं जनयेन्निर्वाण-शून्यतां गच्छेत्।

23. Niścitya tu śūnyatvaṃ
paramārthatvena sarva-bhāvānām
Kleśa-kṣayādi-pūrvaṃ virajya
dehaṃ tyajattu vijñānam.
Kṣaṇikaṃ na hi santānaṃ janayen
nirvāṇa-śūnyatāṃ gacchet.

A momentary mind, having definitely realized the ultimate voidness as the reality of all phenomena, having developed indifference (towards them), and having annihilated all misery, cannot give rise to any further chain (of ideas) while leaving its current physical form and consequently becomes completely void in *Nirvāṇā*, the state of total extinction.

Just as the flow of the momentary flames of a lamp become extinct when the oil in its wick is exhausted, so does the flux of

mind come to an end when ignorance, impressions and dispositions are washed off.

इत्थं तेषां मुक्तिः स्वात्मोच्छेदेन शून्यताभावः।

Itthaṃ teṣāṃ muktiḥ
svātmocchedena śūnytābhāvaḥ.

Thus their liberation is a state of nothingness and voidness attainable through the extinction of one's self.

The word *Nirvāṇa* means extinction and the final aim of the Buddhist philosophy is to become totally extinct and void.

Chapter 7

DEFECTS IN OTHER THEORIES

एवं त्रयोऽपि वादा आरम्भाद्याः समासतः प्रोक्ताः।
कियताप्यंशेनैते युक्ताः सर्वे न सर्वथा युक्ताः॥ १॥

1. Evaṃ trayo'pi vādā
ārambhādyāḥ samāsataḥ proktāḥ
Kiyatā'pyaṃśenaite yuktāḥ
sarve na sarvathā yuktāḥ.

In this way are all the three theories of creation etc. discussed precisely. All these are only partly appealing but not completely.

All the three are hypothetical theories appealing only up to certain limits and do not give complete satisfaction. These theories are correct only upto certain points in the higher pursuit of the absolutely real truth.

भिन्नां प्राजापत्यां सृष्टिं यावत्त्वबाध आरम्भः।
कार्यकरणवर्गस्य प्रधानतो युक्त एव परिणामः॥ २॥

2. Bhinnāṃ prājāpatyāṃ sṛṣṭiṃ
yāvattvabādha ārambhaḥ
Kārya-karaṇa-vargasya pradhānato
yukta eva pariṇāmaḥ.

The theory of creation (out of atoms) is faultless upto the stage of that creation which is distinct from *Prajāpati*, its creator. Transformation of the principal substance into the group of sensory, organic and objective elements (also) is quite flawless.

Prajāpati takes atoms as the material cause and creates all the worlds out of them, but he has no authority on the creation of atoms, infinite entities senses, organs etc. Sāṃkhya philosophy finds out the sources and the process of the creation of such subtle *tattvas*, but it does not explore the origin of *Prakṛti*, *Puruṣa* and the *guṇas* of which *Prakṛti* consists. Many questions on

spiritual philosophy remain thus uncared for in these two groups of philosophy.

सर्वस्या विकल्पस्यावस्तुत्वेनैव साधुराभासः ।
त्रितयस्य परं बीजं पर्यन्ते यत्तु तत् स्वतन्त्रत्वम् ॥ ३ ॥

3. Sarvasya vikalpasyävastutvenaiva
sādhurābhāsaḥ
Tritayasya paraṃ bījaṃ paryante
yattu tat svatantratvam.

Mere appearance of all *Vikalpas* (ideal phenomena) is feasible because of its being unsubstantial, but that *tattvas*, which ultimately is the basic seed of all these three processes, is the self-dependence (of the Lord).

The Godhead of God is His self dependence and that is the basic source of all these processes of phenomenal evolution. God, through His playful independence, manifests in Him the appearance of subject and object as two different entities while making a show of *Māyā* and that results in a visionary appearance of thisness which evolves into this universe. He, through His independent playfulness, creates disturbance in *Māyā* and that gives rise to *Prakṛti*, shakes up its equilibrium and transforms it into thirty-two *tattvas*. Appearing as the creator, He creates the whole phenomenon out of atoms. All the theories of *Ārambha*, *Pariṇāma* and *Ābhāsa* are thus dependent on the independent and playful will of God which is thus their basic source.

परमाणुत्वमसिद्धं सततं परमात्मनोऽस्वतन्त्रत्वम् ।
मुक्तिश्च जाड्यकल्पाऽऽरम्भेऽसिद्धस्तथावयविभावः ॥ ४ ॥

4. Paramāṇutvamasiddhaṃ satataṃ
paramātmano'svatantratvam
Muktiśca jāḍya-kalpā"rambhe'siddhas-
tathāvayavi-bhāvaḥ.

Partlessness of atom is not well established in the theory of creation; even God is dependent (on atoms and actions of souls); liberation is something like unconsciousness and the relation between a compound substance and its components has not been established well (through logic).

Such are the main defects in *Ārambha-vāda* of Nyāya-Vaiśeṣika. An atom, joining another atom on one of its sides and through one

of its own sides, can give rise to a bigger substance. Atom is not thus sideless. Having sides it is not partless and is not atom because of its having parts. God is not independent in creating the universe as He has to depend on atoms as the substantive cause of the universe and has to create it perforce in accordance with the past actions of souls. He is not thus God. The state of *Apavarga* of a being resembles the character of pure space and a being losing his propensity towards knowing and doing is reduced to the position of pure space which is unconscious in character. Relation between a compound substance and its components can be established only if unity in diversity is accepted and such unity in diversity depends on the independent thinking of a subject.

प्रकृतिर्जडा स्वभावात् कथं विचित्रं जगत् स्वयं जनयेत् ।
पुरुषोऽपि नभःकल्पो नैवं तुष्टिप्रदोऽस्ति परिणामः ॥ ५ ॥

5. Prakṛtir jaḍā svabhāvāt katham
vicitraṃ jagat svayaṃ janayet
Puruṣo'pi nabhaḥ-kalpo naivaṃ
tuiṣṭ-prado'sti pariṇāmaḥ.

How could the root substance, which is inanimate by its nature, create by itself this universe which is full of (wonderful) variety? Even *Puruṣa* is something like pure space (and cannot enforce transformation of *Prakṛti*). Therefore the theory of transformation cannot give satisfaction.

Unconscious *Prakṛti* can not take into consideration any utilitarian aims in creation and cannot therefore undergo such transformations which are full of wonderful variety and which aim at various utility. *Puruṣa* has been accepted as an entity similar in character to pure space, because powers to know and to do have been granted to *Buddhi*. Therefore He also cannot guide *Prakṛti* towards any utilitarian transformations. No other, eternal element like God has been accepted in *Sāṃkhya* philosophy. God in Yoga philosophy is just an ever liberated pure soul who guides even the preceptors of yoga. He has not been granted any divine power to create, to control, to dissolve and the like.

सर्वं यदास्ति मिथ्या कस्य कुतो वास्ति हा प्रपञ्चोऽयम् ।
कस्य कुतश्चाविद्या भान्त्यपि खलु सा कथं न निर्वाच्या ॥ ६ ॥

6. Sarvaṃ yadāsti mithyā kasya
kuto vāsti hā prapañco'yam
Kasya kutaścā'vidyā bhāntyapi
khalu sā kathaṃ na nirvācyā.

When everything is false (and non-existent), then, alas! whose, why and where from is this phenomenon? Where from could *Avidyā* emerge and whom could it involve? How is it that *Avidyā*, though ever evident, is not explicable?

Why should a person bother for something which is non-existent? *Avidyā* cannot involve Brahman who is *Vidyā* (pure knowledge) alone. None other than Brahman does ever exist who would get involved in *Avidyā*. *Avidyā* runs the whole show of the universe and yet is said to be inexplicable. Is it not escapism? Such are the defects in the *Vivartavāda* of Vedānta.

ब्रह्मापि चेत् स्वनिष्ठं शान्तं गगनोपमं तथाऽस्पन्दम्।
काऽऽनन्दताऽथ चित्ता सत्ता वा तस्य शून्यकल्पस्य ॥ ७ ॥

7. Brahmāpi cet svaniṣṭhaṃ śāntaṃ
gaganopamaṃ tathāspandam
Ka''nandatā'tha cittā sattā
vā tasya śūnyakalpasya.

If Brahman is extremely self-centred, totally tranquil, space-like and stirless, then what can be taken as the blissfulness or consciousness or even existence of that entity (Brahman) which is just like void?

Brahman should at least have in Him the spiritual stir of consciousness and should be ever charged with the activity of self-awareness. Such awareness of His divine nature can be taken as His infinite blissfulness. But such character of Brahman has not been accepted by the Advaita Vedāntins.

ब्रह्मैव च यदि सत्यं को जीवः का कृतश्च वा माया।
नैवं हि तुष्टिकारी सूक्ष्मधियामस्ति वेदवादोऽयम् ॥ ८ ॥

8. Brahmaiva ca yadi satyaṃ ko
jīvaḥ kā kṛtaśca vā māyā
Naivaṃ hi tuṣṭikārī
sūkṣma-dhiyāmasti vedavādo'yam.

And if the Brahman alone is real, who is *jīva*; what is *Māyā*, and where from does it emerge? This Vedic theory (of *Ābhāsa*) cannot, in this way, satisfy persons with sharp intelligence.

Sharply intelligent aspirants become satisfied only on seeing *Māyā* as the innate Godhead of the absolute reality and teach the principles of theistic absolutism and of the supreme independent Godhead of the Absolute.

आत्मास्थैर्यं दोषः क्षणिकत्वे ज्ञानसन्ततेर्मुख्यः।
व्यवहारानुपपत्तिः स्वात्मोच्छेदस्तथा न योऽभीष्टः ॥ ९ ॥

9. Ātmāsthairyaṃ doṣo kṣaṇikatve
jñāna-santater mukhyaḥ
Vyavahārānupapattiḥ
svātmocchedas tathā na yo'bhīṣṭaḥ.

The inconsistency of subject is the main defect in the momentariness of the chain of successive mental ideas (of the Buddhist philosophy). Lack of justification of mundane dealings and annihilation of one's self, which is never liked (by any one) are other defects in it.

Cognition, its impression and recollection based on it must have one and the same entity as their master. Then and then alone can recollection become possible. A thing perceived by one person can not be recollected by another person. Therefore the flux of ideas should have some single entity to which these belong, but it has not been accepted in Buddhism. Buddhism leads to the annihilation of a being which people cannot like. All mundane transactions are based on recollection which can become possible only when each momentary cognition in a flux becomes a part and parcel of some continuous and single entity serving as the base of the whole series. That is a must but has not been accepted in Buddhism.

Chapter 8

THE PRINCIPLE OF SELF-DEPENDENCE

स्वातन्त्र्यस्य हि तत्त्वं पूर्वं सामान्यतः समाख्यातम् ।
अधुना तु तस्य शेषः प्रपञ्चतो विस्तरेण कथनीयः ॥ १ ॥

1. Svātantryasya hi tattvaṃ
pūrvaṃ sāmānyataḥ samākhyātam
Adhunā tu tasya śeṣaḥ prapañcato
vistareṇa kathanīyaḥ.

The essence of the principle of self-dependence has already been expressed in general. What remains of it is now to be discussed thoroughly and in detail.

नैसर्गिकः स्वभावः शिवनाथस्य स्वतन्त्रता परमा ।
नापेक्षते यतोऽसौ किमपि परं पञ्चकृत्यसुविलासे ॥ २ ॥

2. Naisargikaḥ svabhāvo Śivanāthasya
svatantratā paramā
Nāpekṣate yato'sau kimapi
paraṃ pañca-kṛtya-suvilāse.

Absolute self-dependence is the innate nature of Lord Śiva, because He does not require anything beyond Him in (His) excellent luxury of five (divine) activities (of creation etc.).

नैवाणून् न च कर्माण्यपेक्षते नैव वासना न रजः ।
नैवाप्यनाद्यविद्यां निरर्गलः स्वेच्छया स्वयं विलसन् ॥ ३ ॥

3. Nāivāṇūn na ca karmāṇyapekṣate
naiva vāsanā na rajaḥ
Naivā'pyanādyavidyāṃ nirargalaḥ
svecchayā svayaṃ vilasan.

He, luxuriating Himself at His own will without the least hindrance, does neither require atoms, nor past actions (of souls), nor any past impressions or dispositions, nor the *Rajas*, nor the beginningless *Avidyā* (ignorance).

Atoms are required by Brahmā or by the Īśvara of Nyāya-Vaiśeṣika. Past actions of souls are also required by them as well as by Prakṛti of Sāṃkhya and Īśvara of Vedānta. Anantanātha in Śaivism has also to consider them. The restlessness of *Rajas* is required by *Sattva* and *Tamas* in Sāṃkhya. Vāsanā is required by Vijñāna in Buddhism and the Īśvara of Advaita Vedānta requires beginningless *Avidyā* with the help of which he conducts creation etc. He conducts all the five divine activities Himself without hindrance and without any obstacles.

स्वातन्त्र्यस्य महिम्ना कल्पितमखिलं स्वतो महेशेन ॥
बाला एव हि तत्तत् प्राहुर्जगतो निमित्तमिति नान्ये ॥ ४ ॥

4. Svātantryasya mahimnā
kalpitamakhilam svato maheśena
Bālā eva hi tattat prāhur
jagato nimittamiti nānye.

The Lord has fancied all this out of His own self through the grandeur of (His supreme) self-dependence and it is only children, and not others, who say that this thing or that thing is the (ultimate) cause of the universe.

The whole universe exists always in Him in the form of His divine powers. Expressing such powers externally, He manifests outwardly their reflections and those appear as all phenomena from *Śiva-tattva* to *Pṛthvī-tattva*.

परमार्थत आत्मैव प्रकाशरूपो विमर्शसारश्च ।
अहमिति सदावभासः सत्यः शेषं प्रकल्पितं सर्वम् ॥ ५ ॥

5. Paramārthata ātmaiva
prakāśarūpo vimarśasāraśca
Ahamiti sadāvabhāsaḥ satyaḥ
śeṣaṃ prakalpitaṃ sarvam.

In fact it is *Ātman* (self) alone, having *Prakâśa* as its form and *vimarśa* as its essence, and being ever apparent and shining as (transcendental) 'I', which is real. All else is merely fancied.

God is, in fact, the only absolute reality. His absolute aspect consists of transcendental self-consciousness which is always self-evident. Self-awareness is the very essential nature of consciousness. God is aware of His self and His divine nature. That makes Him divinely playful and He projects out the reflections of His divine powers and those appear as the thirty-six *tattvas* shining in

Him through the psychic light of His own infinite consciousness. Such reflectional manifestation is spoken of as His creation, His fancying, His imagination and so on. That includes all phenomena which are therefore said to be fancied by Him, though in fact it is not any fancying but a reflectional manifestation. God, bearing such outward reflections of His divine powers, is said to be shining in His universal aspect. A Śiva yogin has to realize Him in both such aspects, otherwise His realization remains imperfect.

अद्वैतशुद्धसंविद्रूपः स्वात्मा त्वसौ स्वतःसिद्धः ।
विविधत्वकल्पनाया विरहादविकल्प एव मन्तव्यः ॥ ६ ॥

6. Advaita-śuddha-saṃvid-rūpaḥ
svātmā tvasau svataḥ-siddhaḥ
Vividhatva-kalpanāyā virahād
avikalpa eva mantavyaḥ.

That self-proof *Ātman* (the self), consisting of monistic and pure *Saṃvit* (consciousness), should be regarded as beyond *Vikalpa* (a mental notion or idea) because there is no possibility of any mental imagination or supposition of manifoldness with regard to it.

Vikalpa is a cognition or ideation with such a particular mental image which is quite distinct from other similar images and therefore has its scope only in the field of duality or plurality. Monistic brilliance of one complete and limitless "I" cannot therefore be taken as a *Vikalpa*. It shines in a psychic lustre of such a monistic intuitional self-experience in which the trinity of experiencer, experienced and experience shine as one single entity.

इदमिति विषयतया यत् संवृत्याऽऽभासते परं विश्वम् ।
परामर्थतो न तत् सन्नासत्तत् सर्वथापि मन्तव्यम् ॥ ७ ॥

7. Idamiti viṣayatayā yat
saṃvṛtyā"bhāsate paraṃ viśvam
Paramārthato na tat sannāsattat
sarvathāpi mantavyam.

The universe, which appears objectively as "this", through the faculty of ideation alone, may neither be regarded as essentially real, nor as absolutely false.

It is not as real as the *Ātman*, nor is it as false as the son of a barren woman. Being the reflection of the power of God, it is real in its being identical with Him. But its phenomenal manifestation,

being a creation and a notion, is not absolutely real. It is, no doubt, real for the time being and should not be taken as a dream because that will amount to self-deceiet. Besides, being of various utility, it cannot be taken as absolutely false.

अतएव हि संवृतिसद् विकल्पबुद्ध्यावभासमानं तत् ।
विविधत्वकल्पनेनापोहस्तत्रैव सम्भवेद् द्वैते ।। ८ ।।

8. Ata eva hi saṃvṛti-sad
vikalpa-Buddhyāvabhāsamānaṃ tat
Vividhatva-kalpanenāpohas
tatraiva sambhaved dvaite.

Therefore it is real through ideation because of its being apparent through the faculty of imagination. Only there, in duality, is the possibility of distinction through the imagination of variousness.

Ideation risen out of imagination is known as *Saṃvṛti.* Perception catches an object as it really is in itself. *Saṃvṛti* is a mental activity which imposes a word-image on it and forms a definite idea about it. Whatever shines in the light of *Saṃvṛti* is imaginary in character. All phenomena shine in the psychic apparatus of finite beings through their *Saṃvṛti.* Therefore their existence is accepted as *Saṃvṛti-satyatā* or reality through ideation. But even such reality is reality by virtue of its utalitirian role in mundane transactions. It is one kind of reality and *Paramārtha-satyata* is another type of it.

An idea based on *Saṃvṛti* is known as *Vikalpa*, a cognition risen out of imagination. A *Vikalpa* gives rise to an idea which is quite distinct from all other similar ideas. A horse in one's perception can be any of such animals. But its being only a horse and not any other such animal become definitely clear only at the stage of a *Vikalpa*-knowledge about it. A *Vikalpa*, in this way, establishes some definite name and some definite idea about an object and rejects all similar names and ideas. Such mental activity is known as *Apoha*, a distinction in name and idea. *Apoha* is the very essence of *Vikalpa*, because definiteness of an idea cannot rise without its distinction. Several similar names and ideas about an object are fancied at the time of its perception, but only some one pair of them is definitely established and all other pairs are rejected at the time of *Vikalpa* cognition. All this happens at the stage of diversity and not that of unity which is free from *Vikalpa*.

देहे बुद्धौ प्राणे शून्ये च मितेऽहमिति य आभासः ।
तद्भिन्नेभ्यो भेदात् सोऽपि विषयवद् विकल्पमय एव ॥ ९ ॥

9. Dehe buddhau prāṇe śūnye ca
mite'hamiti ya ābhāsaḥ
Tad-bhinnebhyo bhedāt so'pi
viṣaya-vad vikalpa-maya eva.

The (subjective) appearance of "I" with respect to body, understanding, life force and void, all of which are finite entities, is also a *Vikalpa*, a mental notion with some definite idea, just like the (appearance of) objective existence, because of its being distinct from entities other than it.

Physical body appears as "I" in the waking state. The understanding sense shines as "I" in dreams, imaginations etc. The life force shines like that in the feelings of hunger, thirst, sleepiness etc. The void appears as "I" in a dreamless sleep, swoon etc. I-ness with respect to all such finite and insentient entities shines as a *Vikalpa* because it appears as something quite distinct from all other entities Distinctness of something from everything other than it is known as *Apoha* and a knowledge with *Apoha* is always a *Vikalpa* knowledge. Shining of I-ness, with respect to pure and infinite consciousness, is not a *Vikalpa*. It shines through one's intuition and shines as one single infinite "I". It is not a mental notion.

आभास एव विश्वो व्यवहृतिविषयः सुसम्मतः सिद्धैः ।
आभासवादिनोऽत्राविद्यां हेतुं परं प्रकल्पन्ते ॥ १० ॥

10. Ābhāsa eva viśvo vyavahṛtiviṣayaḥ
susammataḥ siddhaiḥ
Ābhāsa-vādino'trāvidyāṃ
hetuṃ paraṃ prakalpante.

All the objects of mundane dealings consist of mere appearances, as accepted by perfect beings. But the advocates of the theory of mere visionary appearance presume ignorance as the cause of such appearances.

Pure consciousness, manifesting in it the outward reflections of its divine powers, appears as all phenomena which are thus its mere appearances. In all mundane dealings the consciousness of a being catches the reflections of outward objects and shines itself along with them. Objects, that are dealt with in all such dealings, are in

fact such reflections. It is thus one's I-consciousness, shining as such reflections, which is always dealt with in all transactions of senses and organs. All phenomena are thus mere appearances of consciousness. Here the question arises as to why should consciousness appear at all as such phenomena? Vedāntins and Buddhists say that such a thing happens because of the beginningless ignorance and false knowledge termed as *Avidyā* in which consciousness has remained all along involved.

स्वातन्त्र्यदर्शिनस्त्वाभासे हेतुं पुनर्महेशस्य ।
परमं यत् स्वातन्त्र्यं शक्तिघनत्वं तदेव मन्यन्ते ॥ ११ ॥

11. Svātantrya-darśinastvābhāse
hetuṃ punar maheśasya
Paramaṃ yat svātantryaṃ
śakti-ghanatvaṃ tadeva manyante.

On the other hand, the seers of the principle of self-dependence believe that it is Maheśvara's being an embodiment of all power, that is, His being the supreme self-dependent reality, which is the basic cause of such imaginary appearances.

The authors of Śaivism, having realized the perfect independent Godhead of the Absolute reality, and having actually felt His being the embodiment of all divine powers, saw His Godhead as the basic cause of all the phenomenal appearances of which the whole universe consists. He appears as all phenomena because of His playful divine nature. He would not have been at all God if He may not have possessed such playful nature. Nothing other than the divine nature of God can stand the test of right logic in such aspect and right logic is that logic which proceeds in accordance with intuitional self-knowledge and which does not ignore such aspect of human psychology. *Māyā*, *Avidyā* and *Vāsanā*, presumed as the causes of phenomenal appearance, are themselves created principles and depend for their creation on the divine nature of God.

सत्यत्वमसत्यत्वं प्रपञ्चजातेऽत्र कल्पितं गुरुभिः ।
शिष्याणां बोधार्थं नैव तु परमार्थतोऽस्ति कापि भिदा ॥ १२ ॥

12. Satyatvamasatyatvaṃ
prapañca-jāte'tra kalpitaṃ gurubhiḥ
Śiṣyāṇāṃ bodhārthaṃ naiva tu
paramārthato'sti kāpi bhidā.

Teachers have hypothetically presumed reality and falsehood

with respect to (different entities in) this phenomenal existence, simply for the purpose of the understanding of disciples, but, in reality, there is no differentiation at all.

How can there be in reality any differentiation when everything is God? He, along with His Godhead, is the only absolute reality. Ideas like the horns of a hare, son of a barren woman and so on, are taken as non-real and false, the phenomenon, being a mere reflection of the divine power of God, is dialectical reality or *Saṃvṛti-satya*. It is a reality based on the creative manifestation called *Kalanā* or *Kalā* of the Lord. It is not an absolute reality because of its having a beginning and an end. But, in fact everything is God. Even such ideas as the 'horns of a hare' are He, as His own power shines in such forms. That is the principle of *Sarva-satyatā* of Somānanda.

भेदमये व्यवहारे त्विदमिति सत्यं हि भासते विश्वम् ।
भेदाभेददशायां सर्वं सत्यं निजाङ्गकल्पं च ॥ १३ ॥

13. Bhedamaye vyavahāre tvidamiti
satyaṃ hi bhāsate viśvam
Bhedā-bheda-daśāyāṃ sarvaṃ
satyaṃ nijāṅg-kalpaṃ ca.

The whole universe appears as real and as "this", (that is, as an objective existence), in dualistic dealings. Everything appears to be real and also (identical with the subject) as one's body at the stage of unity in diversity.

The universe does not appear as something false at either of these two stages. Therefore it is not absolutely false like the son of a barren woman, because in that case it would not serve any utilitarian purpose.

शुद्धोऽसौ व्यवहारोऽहन्ताच्छुरितत्वतस्त्विदन्तायाः ।

14. Śuddho'sau vyavahāro'haṃtācchuritatva-
tastvidaṃtāyāḥ.

That (second type of) dealing is a pure one, because objectivity is saturated in it with subjectivity.

Subjective manifestation of I-ness, having consciousness as its essence, is taken as a pure manifestation, while the manifestation of this-ness, throwing light on objectivity which is not consciousness and which catches hold of some insentient entity, is taken as impure manifestation. Things at the stage of *Vidyā* appear as "I

am this" and therefore their this-ness, being saturated by I-ness, is counted among pure manifestations. The phenomenon, appearing as part and parcel of the subject, is real at this stage also as its manifestation is affirmative in character and not negative.

पूर्णाभेदपदस्थं सर्वं पूर्णं सदाहमिति सत्यम् ।। १४ ।।

Pūrṇābheda-padastham sarvam
pūrṇam sadāhamiti satyam.

Everything is ever one complete whole "I" and is thus a reality at the stage of absolute unity.

All phenomena are in fact God. Since God is a reality, each phenomena is a reality. Divine and infinite consciousness, called God, has not been taken as a vacuum in Śaivism. Unlike Advaita Vedānta, Śaivism sees God as containing each and everything in it in the form of His pure and potent consciousness which is His divine power. A Śiva-yogin has to realize that each and every phenomena is, in fact, none other than God. That is the spiritual realism as seen and taught by Śaiva *siddhas*

Everything is a reality at all the three stages because of its utility. A sky-flower is taken to be false because it does not serve any utilitarian purpose. All phenomena serve such purpose at all the three stages. Therefore these are taken in Śaivism as reality which appears in three types. Everything is real as one perfect whole "I" at the stage of unity; it is real as part and parcel of subjective consciousness at the stage of *Vidyā* and it is real as an object, different from subject, at the stage of *Māyā*.

याथार्थ्येन तु सर्वं परमं सत्यं शिवत्व परमार्थम् ।
पूर्णं स्वातन्त्र्यवशात् सदसद्व्यवहारभासनाबीजम् ।। १५ ।।

15. Yāthārthyena tu sarvam paramam
satyam Śivatva-paramārtham
Pūrṇam svātantrya-vaśāt
sadasad-vyavahāra-bhāsanā-bījam.

But, in reality, everything is ever absolutely real and one complete whole. It has Godhead as its essence and is the root cause of the appearance of the dealings of (relative) reality and (relative) falsehood by virtue of the powers of its supreme independence.

According to the supreme and absolute monism, as taught by Somānanda and other ancient teachers of Kashmir Śaivism, everything is perfect and absolute God. A Śiva-yogin has to feel every-

thing to nothing other than Him. Therefore it is the absolute reality which is the real essence of everything animate or inanimate. Realization of such truth of the Parādvaita principle is the final purpose of the theory and practice of Kashmir Śaivism.

वाचा बुद्ध्यागम्यं व्यवहारस्पर्शयोगतः शून्यम् ।
साक्षात्कार्यं स्वेन स्वयमेव स्वं ह्यनुत्तरं किमपि ॥ १६ ॥

16. Vācā buddhyāgamyaṃ
vyavahārasparśa-yogataḥ śūnyam
Sākṣātkāryaṃ svena svayameva
svaṃ hyanuttaraṃ kimapi.

It is beyond the scope of speech and understanding, is free even from the (slightest) touch of mundane dealings and can be intuitively realized by a person himself through his own self and as his own self which is that reality beyond which nothing exists.

A Śiva-yogin sees everything as perfect God and tastes divine ecstasy of God realization even while conducting his mundane dealings. Such a state of self-realization is beyond the scope of mind and speech. Its realization does not rely on the tripartite relation of knower, known and means of knowing. It is that truth beyond which nothing exists and which is not witnessed by any entity other than itself and is the highest aim of life attainable while one is living.

पूर्णः स्वयं स्वभावात् संविद्रूपः शिवः स्वतन्त्रोऽहम् ।
इत्येव हि परमार्थो नैव परं बुद्ध्यते तथा पशुभिः ॥ १७ ॥

17. Pūrṇaḥ svayaṃ svabhāvāt
saṃvidrūpaḥ śivaḥ svatantro'ham
Ityeva hi paramārtho naiva paraṃ
buddhyate tathā paśubhiḥ.

The exact reality is this,—"I am myself, by my innate nature, none other that the self-dependent Lord Śiva with one complete whole pure *saṃvit* (absolute consciousness) as my form." But souls in bondage do not at all realize such truth.

जीवदशास्ववरोहो बहुधा स्वातन्त्र्यकल्पितो हि यतः ।
कल्पित-पशुताभूमौ द्विविधा स्वातन्त्र्यकल्पनापि पुनः ॥ १८ ॥

18. Jīva-daśāsvavaroho
bahudhā svātantrya-kalpito hi yataḥ
Kalpita-paśutā-bhūmau
dvividhā svātantrya-kalpanāpi punaḥ.

That is due to the descent of the Lord to the stage of a finite being fancied by Him in numerous ways through His self-dependence, so much so that even self-dependence is itself conceived in two ways on such account at this fancied stage of Jīva-hood.

God conceals His divine nature by means of His own *Māyā-śakti* and appears as finite being in various ways. Such a being sees everything and every one as different from him and thinks about self-dependence as having two varieties. A finite being is known as a *Paśu* that is a being bonded like a beast.

परमार्थतया त्वेका योक्ता समनन्तरं स्वभावमयी ।
अपरा व्यवहारतया तस्यास्तत्त्वं प्रपञ्चतो ज्ञेयम् ॥ १९ ॥

19. Paramārthatayā tvekā yoktā
samanantaraṃ svabhāvamayī
Aparā vyavahāratayā tasyāstattvaṃ
prapañcato jñeyam.

One type of it is in its real sense which has been discussed just above as the innate nature (of the Lord) and the other is the relative one, the nature of which is to be known in detail.

Self-dependence in its real sense is the absolute Godhead. The relative self-dependence is that which is opposed to mundane dependence.

व्यवहारे परतन्त्रो नैव यतो रज्यतीह परमार्थे ।
तस्मात् पूर्वं साध्यं स्वातन्त्र्यं व्यावहारिकं सुजनैः ॥ २० ॥

20. Vyavahāre paratantro naiva
yato rajyatīha paramārthe
Tasmāt pūrvaṃ sādhyaṃ
svātantryaṃ vyāvahārikaṃ sujanaiḥ.

Since a relatively dependent person cannot find taste in the pursuit of real self-dependence, good-natured people should, first of all, attain the relative self-dependence.

Śaivism does not teach to ignore one's psycho-physical cravings, which, if ignored, can create such psychic disturbances which may not allow a person to develop interest in spiritual self-dependence or to do any efforts towards such end. Therefore a wise person should first try to solve his worldly problems and, having attained freedom from them, should afterwards take up a religious philosophic path that leads to real spiritual self-dependence discussed above.

तच्छारीरं हार्दं बौद्धं सद्राजनैतिकं चार्थम् ।
व्यक्तिगतं राष्ट्रगनं परिवारगतं समाज-लोकगतम् ॥ २१ ॥

21. Tacchārīraṃ hārdaṃ bauddhaṃ
sadrājanaitikaṃ cārtham
Vyaktigataṃ rāṣṭra-gataṃ
parivāra-gataṃ samāja-loka-gatam.

That (relative self-dependence) is of physical, emotional, intellectual, sound-political, economical, individual, domestic, social, national and international types.

तत्रापि तु राष्ट्रगतं मुख्यं सर्वस्य भित्तिभूतत्वात् ।
राष्ट्रे खलु परतन्त्रे स्वातन्त्र्यं नैव लभ्यते किमपि ॥ २२ ॥

22. Tatrāpi tu rāṣṭragataṃ mukhyaṃ
sarvasya bhitti-bhūtatvāt
Rāṣṭre khalu paratantre
svātantryaṃ naiva labhyate kimapi.

The national type of self-dependence, being the basis of all other types, is of the greatest importance out of all these types, because the self-dependence of no other type can be achieved in a state which is itself dependent (in any way on other states).

National dependence includes not only a domination and exploitation by other states but also by internal enemies of the people as a whole. *Rāṣṭra* means both, a state and the people living in it. It is on such account that both are denoted in Sanskrit by a common name like *Kāśmirāḥ, Vaṅgāḥ, Kaliṅgāḥ* etc. Such words are on that very account used in plural number. A state ruled by internal exploiters cannot be taken as self-dependent because its people are dominated by a handful of '*dasyus*'—on whom they depend for their welfare. A state governed well and capable to provide chances of welfare to all its people can be taken as a self-dependent state and its such self-dependence is meant here as national self-dependence.

तस्माद्राष्ट्रं पूर्वं कार्यं सुजनैः स्वतन्त्रताशालि ।
येनेतरविधमाखिलं स्वातन्त्र्यं लभ्यतामियात् सुतराम् ॥ २३ ॥

23. Tasmādrāṣṭraṃ pūrvaṃ kāryaṃ
sujanaiḥ svatantratāśāli
Yenetara-vidhamakhilaṃ svātantryaṃ
labhyatāmiyāt sutarām.

Therefore good natured people should, first of all, make their state (completely) self-dependent, so that all other types of self-dependence can become thoroughly attainable.

Complete self-dependence of a state includes freedom from all sorts of exploitation, injustice, mal-administration, poverty, scarcity, terror, suppression etc. A state freed from such miseries can provide chances to its people for the attainment of all other types of self-dependence. It was for such purpose that Lord Kṛṣṇa, one of the most important ancient teachers of the philosophy of *sidāhas*, spent his whole mortal life in setting right the political affairs of the country.

राष्ट्रे ततः स्वतन्त्र्ये प्राप्यं शिष्टं सदार्यजुष्टपथा।
रक्तिः स्वभावभूते स्वातन्त्र्ये साधु वर्धनीया च॥ २४॥

24. Rāṣṭre tataḥ svatantrye prāpyaṃ
śiṣṭaṃ sadārya-juṣṭa-pathā
Raktiḥ svabhāva-bhūte svātantrye
sādhu vardhanīyā ca.

Then, in a self-dependent state, one should always (try to) achieve other types of relative independence through right means and should thoroughly develop a taste for that self-dependence which is one's innate nature.

जीवे तु तदा देवः सदाशिवोऽनुग्रहं मनाक् कुरुते।
रज्यति यतः स शास्त्रे गुरुशुश्रूषा प्रवृत्तिमपि लभते॥ २५॥

25. Jīve tu tadā devaḥ
sadāśivo'nugrahaṃ manāk kurute
Rajyati yataḥ sa śāstre
Guru-śuśrūṣā-pravṛttimapi labhate.

Then Lord Sadāśiva exercises a little his gracious activity of revelation on such a being, on account of which he finds interest in scriptures and develops inclination towards service of preceptors and liking for listening to their precepts.

Interest in scriptures and preceptors is basically due to the gracious activity of God—which shines at its best in His Sadāśiva form. Śiva and Śakti are His forms at the stage of perfect unity where no objective activity can find a scope. Next comes the stage of *Sadāśiva* where such gracious activity finds its best place. Lower deities also can bestow their grace on people but the highest authority on it is Lord Sadāśiva.

क्रमशश्चैवारोहन् क्षपयन् मौलं मलं शनैर्घोरम् ।
नैर्मल्यं समवाप्तो झगिति शिवत्वं निजं स संवेत्ति ॥ २६ ॥

26. Kramśaścaivārohan kṣapayan
maulaṃ malaṃ śanair ghoram
Nairmalyaṃ samavāpto jhagiti
śivatvaṃ nijaṃ sa saṃvetti.

Ascending by and by, dissolving slowly his dreadful basic impurity, he attains purity and gets at once a sudden flash of the realization of his Śiva-hood.

The starting flashes of self-realization shine for just a few moments like some flashes of lightening and develop extension in their duration by further practice. The basic impurity is that finitude which is born along with the creation of a being. Śiva conceals His purity and divinity by means of His *Māyā-śakti* and appears as a finite being. The very finitude of such a being is his basic impurity which is born along with his creation. Therefore it has been described as "maulam". Its further growth attains the form of the viewpoint of diversity and the impurity of past actions forms its gross evolution. Generally aspirants dissolve their impurities slowly and steadily. But in some cases these are dissolved at once through the strong effect of a highly speedy gracious activity of the Lord. Such cases are mostly exceptional ones.

तत्संवेदनवशतः सकलं स्वविलासकल्पितं पश्यन् ।
स्वातन्त्र्यं परिपूर्णं भुञ्जानो जयति देहयोगेऽपि ॥ २७ ॥

27. Tat-saṃvedana-vaśataḥ sakalaṃ
sva-vilāsa-kalpitaṃ paśyan
Svātantryaṃ paripūrṇaṃ
bhuñjāno jayati deha-yoge'pi.

By virtue of such realization, a realizing aspirant, taking everything as fancied by him through his own luxury and enjoying complete self-dependence, excells all even while yet living in a gross body.

अत एव हि धर्मफलं द्विविधं वैशेषिके समुपदिष्टम् ।
ईशावास्योपनिषद्धाक्यं चाप्येवमाह सुस्पष्टम् ॥ २८ ॥

28. Ata eva hi dharma-phalaṃ
dvividhaṃ vaiśeṣike samupadiṣṭam
Iśāvāsyopaniṣad-vākyaṃ
cāpyevamāha suspaṣṭam.

It is on account of such fact that the result of religious performances has been taught in *Vaiśeṣikasūtra* as being of two types and the same thing has been said in clear terms in a hymn of the *Iśāvāsya Upaniṣad* as well.

Vaiśeṣikasūtra takes *abhyudaya*, a relative progress and *niḥśreyasa*, the liberation from all misery as the two results of *dharma*. *Iśāvāsya Upaniṣad* maintains that *Vidyā*, the spiritual knowledge and *Avidyā*, the secular knowledge should both be pursued side by side. Such views have been expressed in accordance with the philosophy of *siddhas*.

Chapter 9

CATEGORIES OF BEINGS

मालिन्यं यत् प्रोक्तं तत् स्वातन्त्र्यप्रकल्पनोल्लसितम् ।
स्वातन्त्र्यमेव हानिर्मालिन्यस्य त्रयश्च मलभेदाः ॥ १ ॥

1. Mālinyaṃ yat proktaṃ tat
svātantrya-prakalpanollasitam
Svātantryameva hānir mālinyasya
trayaśca mala-bhedāḥ.

What has been depicted (in scriptures) as impurity, is (in fact) a joyful play in fancying through self-dependence. The shedding off of impurity also is self-dependence alone and impurity is of three varieties.

It is in fact only the luxurious and divine play of the Lord which brings about the manifestation of both, impurity and its cleansing. Impurity appears in three varieties in its growth and those are known as three *malas* or three impurities.

सङ्कोच आणवः स्यान्मायीयो भेददृष्टिरिति कथितः ।
कार्मस्तु पुण्यपापे संसृतिमूले मलत्रयं ह्येतत् ॥ २ ॥

2. Saṅkoca āṇavaḥ syān-māyīyo
bheda-dṛṣṭiriti kathitaḥ
Kārmastu puṇya-pāpe
saṃsṛti-mūle mala-trayaṃ hyetat.

The three impurities are as follows: Finitude (of the self) is the *Āṇava* impurity, the viewpoint of diversity is the *Māyīya* one and one's responsibility for good and bad deeds in his *Karma* impurity which is the (direct) cause of the cycles of rebirth.

All the actions of all beings are infact directed by Śiva because His divine will controls them. It is thus He who is the doer of all actions in the universe. But His *Māyā*, appearing as the egoistic sense of beings, makes them feel that they are themselves doing

the deeds being committed through their senses and organs. Thus they take up the responsibility for such deeds on them and that is their Karma impurity which directs them and leads them from birth to birth for the fructification of such deeds.

आरोहन्नवरोहन् स्वैरं मलतारतम्यतो देवः ।
सकलपदादकलान्ता भजतेऽमूर्मातृभूमिकाः सप्त ॥ ३ ॥

3. Ārohannavarohan svairaṃ
mala-tārtamyato devaḥ
Sakal-padādakalāntā
bhajate'mūr-mātṛ-bhūmikāḥ sapta.

The Lord, ascending and descending at His free will through the complex varieties of impurity, undergoes seven well known stages of beings from Sakala to Akala.

Such seven categories of beings are to be discussed just ahead.

आदेवान्तं सकलास्त्रिमलजुषः संसृतौ सदा मग्नाः ।
प्रलयाकलाश्च शून्ये श्रान्ता मुक्ताश्च भाविकल्पान्तम् ॥ ४ ॥

4. Ādevāntaṃ sakalās trimalajuṣaḥ
saṃsṛtau sadā magnāḥ
Pralayākalāśca śūnye śrāntā
muktāśca bhāvi-kalpāntam.

All beings right up to gods in the heaven are *Sakalas*. They have all the three types of impurity and are always drooping in transmigration. Those who recline on *Śūnya* (the nihilistic void), are *Pralayākalās*. They stand liberated up to the period of the next phenomenal dissolution.

If a practitioner of some lower type of yoga becomes absorbed in the calm nihility of dreamless sleep, he becomes like that after death and lies in such calm upto the end of that period of dissolution in which the whole phenomenon, consisting of all the twenty-three physical and psychic elements, remain absorbed in *Mūla-prakṛti*. But at the time of their fresh emanation, such beings wake up and start their career once again in accordance with their past impressions and deeds. Such beings are known as *Pralayākalās*. They remain involved in the impurity of finitude even when asleep. Their *Māyīya* impurity remains in dissolution and the *Karma*—one remains ineffective and inactive for the time being. Both of such impurities become effective as soon as they wake up. Therefore their liberation from rebirth is temporary in

character and they are therefore counted among bonded beings. All Sakala beings are reduced to such state at the time of the dissolution of psychic elements into *Prakṛti*.

शुद्धप्रकाशमात्राः स्पन्दनशून्याः परस्परं भिन्नाः ।
विज्ञानाकलनाम्ना विख्याताः शून्यकल्पपरमार्थाः ॥ ५ ॥

5. Śuddha-prakāśa-mātrāḥ
spandana-śūnyāḥ parasparaṃ bhinnāḥ
Vijñānākala-nāmnā vikhyātāḥ
śūnya-kalpa-paramārthāḥ.

Such beings who take only the pure and inactive *Prakāśa* (psychic luminosity of consciousness), devoid of *spanda* (the vibratory stir of consciousness) as their self and who feel themselves as mutually different, are known by the name *Vijñānākala*. Their essential character is nearly like that of *śūnya*.

Vijñānākalas feel themselves to be pure, serene and indifferent consciousness alone but do not have any realization of their divine potency. Instead they feel themselves to be inactive and static, having not even the stir of their self-awareness. They stand at the threshold of the *Turyā* state and do not generally come down to the transmigratory existence. They have the *Āṇava* impurity and are partly liberated because they are free from the other two impurities.

शुद्धाः संविद्रूपाः परस्परं भेदिनस्तथा वेद्यात् ।
विद्येश्वराः समुदितास्तेषां विद्या तथैव मायापि ॥ ६ ॥

6. Śuddhāḥ saṃvidrūpāḥ parasparaṃ
bhedinas tathā vedyāt
Vidyeśvarāḥ samuditas teṣāṃ
vidyā tathaiva māyāpi.

Such beings who take themselves as pure *Saṃvit*, (the ever vibrating self-luminous pure consciousness), but are different from one another and also from the objective existence, are called *Vidyeśvaras*. They possess pure *Vidyā* as well as *Māyā*.

Vidyeśvaras, known also as *Mantras*, are consciously aware of their purity, serenity and divine potency. They are liberated though their liberation is not of the highest type. They are therefore counted among *Mukta-Śivas*. They are masters of pure *Vidyā*, the right and correct knowledge, but have some effect of *Māyā* as well, because they see through a view point of diversity which is

their *Māyīya* impurity. They are free from the defilement of the other two impurities. Such divine beings are very useful for worldly souls because they can effectively teach them the path leading to liberation while beings in the state of unity cannot do it effectively. Teaching becomes effective at a stage at which there is distinction between a teacher and his taught.

ईश्वरतत्त्वसुनिष्ठा ये मन्त्रेशास्तु ते समाख्याताः ।
तदुपरि मन्त्रमहेशास्तत्त्वे सदाशिवे सुविश्रान्ताः ॥ ७ ॥

7. Īśvara-tattva-suniṣṭhā ye
mantreśāstu te samākhyātāḥ
Tadupari mantra-maheśās
tattve sadāśive suviśrāntāḥ.

Beings relaxing firmly in the *Īśvaratattva* are known a *Mantreśvaras* and above them are *Mantramaheśvaras* who are well relaxing in the *Sadāśiva-tattva*.

Both such types of beings are pure and highly liberated. They are free from all the three impurities and are counted as the higher types of *Muktaśivas*. *Mantreśvaras* see the objective existence of this-ness quite clearly but have a feeling of identity with it, taking it as a part and parcel of their pure and divinely potent consciousness. *Mantramaheśvaras* remain much absorbed in the blissful awareness of their divinely potent and pure I-consciousness and the objective element of this-ness shines in them very faintly and remains more or less lost in the brilliance of I-ness.

अकलोऽसौ शिवनाथो विलसति योऽनन्तशक्ति-परिपूर्णः ।
ब्राह्म्यादि शक्तिपातात् तस्य ब्रह्मादयो जगद्वन्द्याः ॥ ८ ॥

8. Akalosau Śivanātho vilasati
yo'nanta-śakti-paripūrṇaḥ
Brāhmyādi-śakti-pātāt tasya
brahmādayo jagad-vandyāḥ.

Akala is that Lord Śiva, who, being completely full with infinite divine power, is luxuriating eternally. Brahmā and other supergods become worthy of salutation for the world by virtue of the powers of creation etc. delegated to them by Him.

All phenomena do exist in *Akalaśiva*. These shine in Him as His pure, infinite and potent I-consciousness. These exist in Him in the form of His divine potency and is His self and His essence.

he delegates powers to gods and supergods and that makes them salutable.

कर्मसु निरताः सकला बौद्धाः प्रलयाकलत्वपदभाजः ।
वेदान्तवादनिष्ठाः शान्ता विज्ञानकेवला बहुलम् ॥ ९ ॥

9. Karmasu niratāḥ sakalā bauddhāḥ
pralayākalatva-pada-bhājaḥ
Vedānta-vāda-niṣṭhāḥ śāntā
vijñāna-kevalā bahulam.

People pursuing deeds stay at the *Sakala* stage. The Buddhists attain the stage of *Pralayākalās.* Tranquil beings believing in the Vedāntic theory (of *Vivarta,* attain generally the stage of *Vijñānākalas.*

Religious minded people, performing religious deeds, attain heaven and remain still as *Sakalas.* Aspirants believing in *Vijñānavāda* or *Śūnyavāda* of Buddhism attain the state of *Suṣupti* (deep-sleep) as *Pralayākalās.* Advaita Vedāntins, believing in an absolute type of *Vivarta* theory, known as *Ajātavāda,* rise generally to the position of *Vijñānākalas.* But some of them, who have a belief in the theistic nature of Brahman, go higher in the plane of pure *Vidyā.* The word *bahulam* has been used on such account.

भागवताद्याः सिद्धा ज्ञेया विद्येश्वरास्ततः शैवाः ।
मन्त्रेशादकलान्ता मन्तव्यास्तारतम्यतः सद्भिः ॥ १० ॥

10. Bhāgavatadyāḥ siddhā jñeyā
vidyeśvrās tataḥ śaivāḥ
Mantreśādakalāntā
mantavyāstāratamyataḥ sadbhiḥ.

Wise persons may take the saints of the sects of *Bhāgavatas* and others as *Vidyeśvaras* and Śaivas, in accordance with their comparative positions, may be taken above them as beings from Mantras to Akalas.

Vidyeśvaras do not have any confusion regarding their pure and divine nature but dwell still at the plane of diversity. The practitioners of ancient Vaiṣṇavite Bhāgavatism and such Śiva Bhāgavatas reach the position of *Vidyeśvaras.* Later Vaiṣṇavas do not rise above the superior heavenly positions in divine abodes like *Vaikuṇṭha* and *Goloka.* Adherents of pluralistic Śaivism also go only up to the position of these *Mantra* beings. Śaivas who believe in mono-dualism reach the positions of *Mantreśvaras* and *Mantra-*

maheśvaras. Adherents of monistic Śaivism reach the highest position, the position of *Akala* beings, the beings aware of only their absolute monistic unity.

जीवनशक्तिः प्राणः स एव मातेह सर्वभूमिगतः ।
सकलादकलं यावद् विजृम्भते पञ्चभिर्निजै रूपैः ॥ ११ ॥

11. Jīvana-śaktiḥ prāṇaḥ sa eva
māteha sarva-bhūmi-gataḥ
Sakalād akalaṃ yāvad vijṛmbhate
pañcabhir nijai rūpaiḥ.

Prāṇa is life-force. It is that force which is practically the subject at all stages in this creation. It expresses itself in its five aspects at the stages from that of *Sakala* to that of *Akala*.

Prāṇa is the force or power of animation. All beings from the stage of *Sakala* to that of *Akala* are known as *prāṇin-s* because of their being animate. The functions of life force appear in five main varieties called five *prāṇas*.

कायिकवाचिकबौद्धास्त्यागाः प्राणो ग्रहास्त्वपानः स्यात् ।
मध्ये यो विच्छेदस्तयोः समान इति सम्मतः सिद्धैः ॥ १२ ॥

12. Kāyika-vācika-bauddhas tyāgāḥ
prāṇo grahās tvapānaḥ syāt
Madhye yo vicchedas tayoḥ
samān iti sammataḥ siddhaiḥ.

The activity of elimination by means of intellect (or thought) speech (or word) or body (or deed) is *Prāṇa* and the activity of assimilation by these means is *Apāna*. The in-between extinction of these two has been taken by perfect beings as *Samāna*.

Ingoing breath is *Apāna* and that comming out is *Prāṇa*. *Samāna* is a sort of relaxation between the end of one of these and the beginning of the other one. It lasts generally for just a few moments.

मध्योर्ध्वगाम्युदानो वह्निमयः प्लोषको विकल्पानाम् ।
व्यानश्च विश्वपूर्णः परो विमर्शो मतो महेशस्य ॥ १३ ॥

13. Madhyordhva-gāmyudāno
vahnimayaḥ ploṣako vikalpānām
Vyānaśca viśva-pūrṇaḥ paro
vimarśo mato maheśasya.

That which goes up through the central nerve and, being all

fire, burns *Vikalpas* (ideas with word images) to ashes, is *Udāna* and that transcendental consciousness of the Lord, which contains everything, has been taken as *Vyāna*.

Udāna and *Vyāna* are experienced only by yogins. The former is a revelational function of animation and the latter is perfect realization of the reality of everything. All the objective conceptions of an aspirant become successively dissolved by stages while a yogin proceeds higher and higher in the experience of *Udāna*. Its depiction as fire is metaphorical. Yogins feel a special type of sensation in their spinal cord while realizing the functions of *Udāna* and therefore it has been said to be going up through the central nerve in the spine. Calming down of the constant inclination of mind to form ideas, has been depicted as burning down of *Vikalpas*.

जाग्रत्-स्वप्न-पदस्थे सकले प्राणो यथा तथाऽपानः ।
प्रलयाकले सुषुप्तौ समानरूपो विजृम्भते प्राणः ॥ १४ ॥

14. Jāgrat-svapna-padasthe sakale
prāṇo yathā tathā'pānaḥ
Pralaẏākale suṣuptau samāna-rūpo
vijṛmbhate prāṇaḥ.

Prāṇa as well as *Apāna* function side by side in *Sakala* beings dwelling in (both) the waking and the dreaming stages (of existence). The life force named *Samāna* expresses itself at the stage of deep sleep of *Pralayākalās*.

All beings with gross bodies are the beings of the waking state of animation. Beings working only through their subtle bodies made of senses, organs etc. are the beings of the dreaming existence and those are all types of gods, semigods, ghosts, fore-fathers etc. *Pralayākalās* are the beings of the sleeping existence. Freed from elimination and assimilation, they only lie in constant relaxation, the function of life force known as *Samāna*.

आसादाख्यं च ततस्तुर्यपदे जृम्भणं ह्युदानस्य ।
तुर्यातीते च शिवे व्यानाख्यो जृम्भतेऽकले प्राणः ॥ १५ ॥

15. Āsādākhyṃ ca tatas
turya-pade jṛmbhṇaṃ hyudānasya
Turyātīte ca Śive vyānākhyo
jṛmbhate'kale prāṇaḥ.

At the fourth stage named *Turyā* (which extends) above them,

upto *Sadāśiva tattva*, there is (an evolving) expression of *Udāna* and the life force named *Vyāna* blossoms in Lord Śiva, the *Akala* who is beyond the state of Turyā.

Vijñānākalas are stationed at the very threshold of *Turyā*, the higher steps of which are occupied respectively by *Mantras*, *Mantreśvaras* and *Mantra-maheśvaras*:

भिन्नस्यैव हि जगतः सृष्टौ कृत्येऽधिदैवतं ब्रह्मा ।
तस्यैव स्थितिकृत्ये विष्णू रुद्रस्तु भेदसंहारे ॥ १६ ॥

16. Bhinnasyaiva hi jagataḥ sṛṣṭau
kṛtye'dhi-daivataṃ Brahmā
Tasyaiva sthiti-kṛtye Viṣṇū
Rudrastu bheda-saṃhāre.

The supergod presiding over the objective and diverse creation of the universe is Brahmā, Viṣṇu presides over the preservation of that very universe and Rudra does so over the dissolution of diversity.

Rudras are many in number. They dissolve many created elements into their respective sources. Brahmā, Viṣṇu and Rudras wield their authority with in the plane of *Māyā*.

ईशः पिधानकृत्ये सादाख्योऽनुग्रहे च पञ्चमके ।
कारणपञ्चकमेतद्विज्ञेयं लोकशास्त्रविख्यातम् ॥ १७ ॥

17. Īśaḥ pidhāna-kṛtye
Sādākhyo'nugrahe ca pañcamake
Kāraṇa-pañcakametad vijñeyaṃ
loka-śāstra-vikhyātam.

Lord Īśvara presides over the activity of obscuration and Lord Sadāśiva over the fifth activity of revelation. These five supergods may be known as the five *Kārṇās* (or agents of God), known like that in tradition and scriptures.

Each of these five supergods can perform any of the five divine activities; but the main activity of each of them is one as shown above. Sādākhya is another name of Sadāśiva. Both Sadāśiva and Īśvara are the rulers in the *tattvas* of such names.

Chapter 10

MEANS TO SELF-REALIZATION

मलहान्युपायजालं त्रिकादिशास्त्रोपदिष्टमिह यत्तु ।
पशुबुद्धेर्वैचित्र्याच्चित्रं तत् सद्गुरोर्मुखाद् वेद्यम् ॥ १ ॥

1. Mala-hānyupāya-jālaṃ
trikādi-śāstropadiṣṭamiha yattu
Paśu-buddher vaicitryāccitraṃ
tat sadguror mukhād vedyam.

The net work of the systems of means to shed off impurity, as taught by the Trika and other Śāstras, is of various types because of variousness in the psychic apparatus of different beings involved in bondage. These ought to be grasped through the precepts of a right preceptor.

The self of each and every being is pure and divine infinite consciousness, shining always through its own psychic lustre and does not at all need any means to illumine it. Besides, all means, depending basically on it, can not have the power to illumine it. The means to self-realization are therefore the means to remove obstruction created by *Māyā* in its self-illumination and that obstruction is impurity. Śāstras therefore teach the means to dissolve impurity and those are known as means to self-realization. Such means are of various types and character because the impurities of beings are of various nature. Their psychic set up also is of various types and only one and the same means can not suit all of them. Important systems of such means are known by the names, Vāma, Kula, Mata etc. and the Trika system, being the best and the highest one among them, has been patronized by the Śaivas of Kashmir, though the Kaula system also was sufficiently popular with them.

सालम्बनो विकल्पस्वरूपकः स्यादुपाय इह यो यः ।
कथितोऽसावाणव इति तस्य ध्यानादयः प्रकाराः स्युः ॥ २ ॥

2. Sālambano vikalpa-svarūpakaḥ
syādupāya iha yo 'yaḥ
Kathito'sāvāṇava iti tasya
dhyānādayaḥ prakārāḥ syuḥ.

Each of the means, consisting of mental ideation, and taking the support of elements other than the real self, is called an *Āṇava-upāya* and *Dhyāna* etc. are its varieties.

Such means resulting in the unity of a being with God, are known by the word Yoga. *Āṇavayoga* is a deep contemplative meditation on elements other than the real self and such elements are one's understanding, life force, a nerve centre in his body, sound of breathing, varieties of time and space and so on. *Āṇava* is an objective contemplation on the real nature of an object made the target of meditation. *Dhyāna* in *Āṇavayoga* of Śaivism is quite different from the *dhyāna* in the yoga of Patañjali. The other varieties of *Āṇava* are *Uccāra*, *Karaṇa*, *Dhvani* and *Sthāna-kalpanā*, the last one having six sub-varieties called *Saḍadhvan*, the six paths of objective meditation. Its extensions are numerous.

शाक्तस्तु विकल्पमयोऽप्यालम्बन-शून्यभावनारूपः ।
अविकल्पसमावेशः शिवतायाः शाम्भवः पुनः स्वस्याः ॥ ३ ॥

3. Śāktastu vikalpa-mayo'pyālambana-
śunya-bhāvanā-rūpaḥ
Avikalpa-samāveśaḥ śivatāyāḥ
śāmbhavaḥ punaḥ svasyāḥ.

A (subjective) contemplation, consisting of mental ideas, but free from dependence (on objects), is the *Śāktopāya*. A spontaneous charge of one's own Śiva-hood, free from mental ideation, is the *Śāmbhava-upāya.*

In *Āṇava* a practitioner has to think of some object and to contemplate repeatedly on its real and basic nature, which is perfect Godhead, because everything is nothing other than He. Such objects in their descending merit are: (1) his understanding sense, life force, physical body, sound of breathing, outer phenomena consisting of time and space. Regular practice in such contemplation results in the attainment of a charge of the divine power of Godhead.

In Śākta yoga a person has to attain such charge by a constant direct contemplation on his own self, having all the divine power

and such charge of Godhead is superior to that attainable through objective contemplation.

A practitioner of *Śāmbhavayoga* has to withdraw himself from all ideation, contemplation and meditation and has to realize himself directly as God shining along with His active divine power. He has just to exercise his will to enter such a state and get a quick and powerful charge of Godhead without any mental effort. Natural tendency of mind towards ideation is to be calmed down in the practice of Śāmbhava in which mind gets lost in the spiritual lustre of pure consciousness shining brilliantly along with the awareness of its divine potency.

आणव इह मन्दानां मध्यानां शाक्तभावनारूपः ।
तीव्राणां चोपायः शाम्भव इति चिन्तनेन परिशून्यः ॥ ४ ॥

4. Āṇava iha mandānāṃ madhyānāṃ
śākta-bhāvanā-rūpaḥ
Tīvrāṇaṃ copāyaḥ śāmbhava
iti cintanena pariśūnyaḥ.

Āṇava is meant for the sluggish (aspirants), *Śākta*, which is fanciful in character, is meant for the average ones and *Śāmbhava*, which transcends mental activity, is the *upāya* meant for sharp aspirants.

अतितीव्रभक्तिभाजामिह झगिति निरर्गलो जगद्धरितः ।
अनुपायमेव संविद्रूपः प्रख्याति पूर्णशिवभावः ॥ ५ ॥

5. Atitīvra-bhakti-bhājāmiha
jhagiti nirargalo jagadbharitaḥ
Anupāyameva saṃvidrūpaḥ
prakhyāti pūrṇa-śiva-bhāvaḥ.

Aspirants possessing highly intense devotion get without any means an unhindered and flashing realization of the perfect Śiva-hood consisting of pure and potent consciousness.

Such yoga of spontaneous self-realization is known either as *Anupāyayoga* or *Ānandayoga*. *Śāmbhava* also, at the stage of its complete perfection, becomes *Anupāyayoga*, the yoga without any means.

सततं प्रकाशमाने शिवनाथे स्वप्रकाशपरिपूर्णे ।
शुद्धे संविद्रूपे कथमिव यायादुपायतां मलिनम् ॥ ६ ॥

6. Satataṃ prakāśamāne Śivanāthe
sva-prakāśa-paripūrṇe
Śuddhe saṃvid-rūpe kathamiva
yāyādupāyatāṃ malinam.

How could a (comparatively) impure practice become a means (to illumine) the ever-luminous Lord Śiva consisting of pure *Saṃvit* and being compact with His own luminosity?

Śiva, the pure consciousness, shines through His own psychic lustre. He is the *Ātman* of each and every being. He does not require any means to illumine Him. All the means are impure when compared to Him. How can darkness illumine light? Therefore all means of enlightenment lead finally to such a state where the self shines through its own divine lustre of pure and potent consciousness.

स्वातन्त्र्यस्य विलासः शिवनाथस्यैव येन तत्त्वं स्वम् ।
विस्मृतिपथमुपनीतं पुनरपि सदुपायतः स्मरञ्जयति ॥ ७ ॥

7. Svātantryasya vilāsaḥ Śivanāthasyaiva
yena tattvaṃ svam
Vismṛti-pathamupanītaṃ punarapi
sadupāyataḥ smarañjayati.

It is merely the luxury of Lord Śiva's own self-dependence by which He has thrown His real nature into oblivion (lit. forgetfulness) and is afterwards recollecting it again with the help of right *upāyas* and thus excels all.

Recollection of one's perfectly pure and completely potent basic nature is the highest desirable attainment. Lord Śiva, appearing in the form of an ordinary being, and recollecting there His perfect Śiva-hood, attains such highest aim and does, on such account, excel all.

मन्दोऽपि क्रममाणः क्रमेण तां भूमिकां समभ्येति ।
यत्रोपायापेक्षां विनैव संवेत्ति पूर्णशिवभावम् ॥ ८ ॥

8. Mando'pi kramamāṇaḥ krameṇa
tāṃ bhūmikāṃ samabhyeti
Yatropāyāpekṣāṃ vinaiva saṃvetti
pūrṇa-Śiva-bhāvam.

Even a sluggish aspirant, advancing by and by, reaches (ultimately), that stage where he realizes the perfect Śiva-hood without the help of any means.

पद्मासने शरीरं सहजसमं सुश्लथं स्थिरं चित्तम् ।
अवहितमपि निर्विषयं नासाग्रस्थार्धमीलितां दृष्टिम् ॥ ९ ॥
पाणी चाङ्के कृत्वा पश्यन्नात्मानमात्मनिष्ठः सन् ।
इच्छाप्रयोगवशतः शाम्भवमाप्नोति सत्समावेशम् ॥ १० ॥

9. Padmāsane śarīraṃ sahaja-samaṃ
suślathaṃ sthiraṃ cittam
Avahitamapi nirviṣayaṃ
nāsāgrasthārdha-mīlitāṃ dṛṣṭim.
10. Pāṇī cāṅke kṛtvā
paśyannātmānamātma-niṣṭhaḥ san
Icchā-prayoga-vaśataḥ
śāmbhavamāpnoti sat-samāveśam.

An aspirant, with his physical form sitting spontaneously erect, relaxed and motionless in *Padmāsana* posture, his eyes half-shut with the sight cast towards the tip of his nose, his palms in his lap and his self (consisting of individual consciousness alone) centred round only itself (and not moving at all towards any ideation), and witnessing his own self, experiences, a charge (*samāveśa*) of Śiva-hood through the exercise of his will.

The aspirant merely wills to enter into his exactly real nature, which is absolute Godhead and he becomes charged, for the time being, with the divine powers of God and feels that he is none other than Him. That is the purest and the highest type of *Śāmbhavayoga* which may never be confused with the Zenyoga of Japanese Buddhism, because that yoga does not yield at all any realization of one's Godhead and carries a practitioner to an absolute sleeping state of *Pralayākalās*. The teachings of Krishnamurty come close to *Śāmbhava* but are not at all clear because of being utterly confusing in expression. The teachings of the ancient Śaivas of Kashmir are as clear as these can be.

आदिक्षान्तविमर्शैः शक्तीस्त्वथवा निजाः प्रकाशे स्वे ।
प्रतिबिम्बिताः प्रपश्यन् तत्त्ववातात्मकेन रूपेण ॥ ११ ॥
स्वात्मानं शिवरूपं साक्षात्कुरुते समाविशन् सद्यः ।
इच्छोपायः सोऽयं शाम्भवनामा परात् परो योगः ॥ १२ ॥

11. Ādi-kṣānta-vimarśaiḥ
Śaktīstvathavā nijāḥ prakāśe sve
Pratibimbitāḥ prapaśyan
tattva-vrātātmakena rūpeṇa.
12. Svātmānaṃ Śiva rūpaṃ
sākṣātkurute samāviśan sadyaḥ
Icchopāyaḥ so'yaṃ Śāmbhava-nāmā
parāt paro yogaḥ.

Or, otherwise, observing his own (divine) powers, reflected in the lustre of his own (real) self, in the form of the group of (thirty-six) *tattvas* appearing as letters and sounds of Indian alphabet (Mātṛkā) from a (अ) to kṣa (क्ष), an aspirant, finding a quick access to Śiva-hood, realizes himself as none other than Śiva. This is the highest type of yoga practised through one's will power and is termed as *Śāmbhavayoga.*

Both the above mentioned types of yoga are included in *Śāmbhava*, known as Icchāyoga as well. The former one comes close to the position of *Anupāyayoga. Śāmbhava*, as depicted above, is the highest one among the main three types of *Trikayoga.* Only the *Mātṛkayoga*, as depicted in the two couplets in hand, has been taught in *Tantrāloka* as *Śāmbhavayoga. Parātrīśikhā-vivaraṇa*, adds *Mālinīyoga* to it. *Mātṛkā* is based on regular succession of letters of Indian alphabet and *Mālinī* takes such letters and sounds in a confused order of succession, starting from na (न) and ending in pha (फ). *Mālinī* is quicker in result and yields both *bhakti* and *mukti.* Such things, being highly esoteric in nature, have not been made as clear as to give rise to a definite idea about them in one's intellect. These can however be realized by esoteric practices in *Śivayoga* conducted in accordance with the precepts of some experienced teacher.

Āṇava, becoming more and more perfect, evolves finally into *Śākta* and the highest perfection in *Śākta* attains the form of *Śāmbhava.* That, in turn, becoming perfect, takes the position of *Anupāya.* The two lower *upāyas* yield self-realization only through *Śāmbhava* which is its direct means and which shines finally as *Anupāya.*

विश्वमिदं भावनया स्वशक्त्यभिव्यक्तितामयं पश्यन् ।
विशति सुखेन शिवत्वं ज्ञानोपायः स शाक्तयोगाख्यः ॥ १३ ॥

13. Viśvamidam bhāvanayā
sva-śaktyabhivyaktatā-mayaṃ paśyan
Viśati sukhena Śivatvaṃ
jñanopāyaḥ sa śākta-yogākhyaḥ.

(An aspirant), feeling with the help of deep and constant self-contemplation, called *Bhāvanā*, the whole universe to be nothing other than the outward manifestation of his own (divine powers), gets an easy access to Śiva-hood. That is the yoga practised through the means of knowing and is termed as *Śāktopāya* or *Śāktayoga.*

Śāktopāya is the contemplation on the real divine nature of one's own self. It is a constant practice in knowing the truth about one's own self and is therefore known as *Jñānayoga*. There is no practice of any mental knowing in *Śāmbhava*. A practitioner realizes intuitionally, through the psychic light of his own consciousness, his divine aspect and sees himself as the pure consciousness, bearing the whole phenomenal existence in the manner of a reflection. Such realization is not any knowing through mind or the understanding sense and therefore it transcends all knowing through the psychic apparatus. Therefore it is not any *Jñānayoga* but only the *Icchāyoga.*

अस्य च भेदा मुख्या यागो होमो जपो व्रतं योगः ।
यत्राक्रमतो विश्वं भावनया चिन्मयं स्फुटं भाति ॥ १४ ॥

14. Asya ca bhedā mukhyā yāgo
homo japo vrataṃ yogaḥ
Yatrākramato viśvaṃ bhāvanayā
cinmayaṃ sphuṭam bhāti.

The prominent types of this yoga are (termed as) *Yāga, Homa, Japa, Vrata* and *Yoga*. The phenomenal existence as a whole, without any definite order or succession, shines clearly as the lustre of one's own pure consciousness, through the practice of *Bhāvanā* in all these types of *Jñānayoga*.

The main point in *Jñānayoga* is to feel one's own pure self in everything and to see everything in his own self. It is a constant practice in the realization of absolute unity in all diversity. To see phenomenal elements, one by one, as one's own self is *Āṇava-yoga*, but to see such existence as a whole like that is *Jñānayoga*. The main target of contemplation in it is one's own self and its universal and transcendental aspects are to be seen as its nature

in such yoga. Constant contemplation of the exact reality about an entity is known as *Bhāvanā* and that alone is the central point in all types of practice in Śāktopāya. Its different varieties consist of different types of *Bhāvanā*. Its five varieties, counted above, are the main one's and it has several other varieties which are not as important as these five.

चिद्वह्नौ परमेशे समस्तभावार्पणं स्मृतो यागः ।

15. Cid-vahnau parameśe
samasta-bhāvārpaṇaṃ smṛto yāgaḥ

Offering (through imagination) all the substances to God, Who is thought about as the sacrificial fire of (infinite and pure) consciousness, is called *Yāga* (in *Śāktopāya*).

संविज्ज्वालापुञ्जे भावनया विश्वलापनं होमः ॥ १५ ॥

Saṃvijjvālā-puñje bhāvanayā
viśv-lāpanaṃ homaḥ.

Melting and dissolving of the whole phenomenon, through a deep and constant contemplative meditation, into the multitudinous flames of (infinite) consciousness is called *Homa* (in *Śāktopāya*).

शुद्धः परिपूर्णो यः परशिवतत्त्वस्य संविदाभासः ।
तस्य विकल्पाभ्यासः पुनः पुनर्यः स एव जपयोगः ॥ १६ ॥

16. Śuddhaḥ paripūrṇo yaḥ
paraśiva-tattvasya saṃvidābhāsaḥ
Tasya vikalpābhyāsaḥ punaḥ
punar yaḥ sa eva japa-yogaḥ.

A constant practice in the ideation of the (natural) shining of the Absolute God as the perfect, infinite and pure consciousness is known as *Japayoga* (in *Śāktopāya* of Śaivism).

परशिव-समताद्दष्ट्या व्रतं हि विश्वावलोकनं स्पष्टम् ।

17. Paraśiva-samatā-dṛṣṭyā vrataṃ
hi viśvāvalokanaṃ spaṣṭam.

To go on seeing clearly the whole universe as identical with the absolute God is the *Vrata* (or vow in *Śāktopāya*).

Even an inanimate substance is to be recognized and felt as the absolute God. It is seen to be as much God as God Himself. That is the *Parādvaita* view of Kashmir Śaivism.

योऽनुत्तरः परेशः पुनः पुनस्तत्स्वभावभूतस्य ॥ १७ ॥
परिपूर्ण-शुद्धसंवित्-स्वातन्त्र्यस्यावमर्शनं योगः ।

Yonuttaraḥ preśaḥ punaḥ
punas-tat-svabhāva-bhūtasya
18. Paripūrṇa-śuddha-saṃvit-
svātantryasyāvamarśanaṃ yogaḥ.

Constantly repeated contemplation on the (infinite) self-dependence of the perfect and pure consciousness as the essential nature of the absolute God is yoga (in *Śāktopāya*).

इत्थं ज्ञानोपायैः परशिवभावः प्ररूढिमभ्येति ॥ १८ ॥

Itthaṃ jñānopāyaiḥ
para-Śiva-bhāvaḥ prarūḍhimabhyeti.

The absolute Godhead becomes thus impressed firmly on an aspirant by means of such constant practices in *Jñānayoga*.

A practitioner, thinking again and again in such ways for some time quite regularly, develops a firm belief in the fact of his being none other than the absolute God Himself, appearing playfully through his own divine power as a finite being. He sees the whole phenomenon as a show of his own divine dramatic playfulness. Such practice in the mental contemplation on the exact truth about one's own self is the *Jñānayoga* or *Śāktopāya* of the Trika system of practical Śaivism. It dissolves the egoistic feeling of I-ness with respect to one's body etc. and that of this-ness with regard to objective existence and develops an all inclusive infinite I-ness of a monistic character and, elevating the status of the aspirant, carries him up to the stage of pure *Vidyā*.

बुद्धिं प्राणं देहं बाह्यं मेयं शिवत्वपरमार्थम् ।
भावनया परिपश्यन् विशेच्छिवत्वं क्रमेण यद्योगी ॥ १९ ॥
योगः स आणवाख्यः क्रियाप्रधानो बहु प्रभेदोऽसौ ।

19. Buddhiṃ prāṇaṃ dehaṃ bāhyaṃ
meyaṃ Śivatva-paramārtham
Bhāvanayā paripaśyan
viśecchivatvaṃ krameṇa yad yogī.
20. Yogaḥ sa ānavākhyaḥ
kriyā-pradhāno bahu-prabhedo'sau

A practitioner of Śiva-yoga, seeing Śiva-hood as the real essence of the objective elements like his understanding, life force,

physical body and external existence, with the help of *Bhāvanā*, (a deep and constant contemplation), can have access to Śiva-hood by stages. Such yoga. with (mental) activity as the predominant element in it, is termed as *Āṇava-upāya* which is of many types.

Knowing is itself an action and doing is pervaded by knowing. These two functions of a being cannot be separated from each other. But the element of illumining becomes prominent in some functions and that of effort or movement (mental or physical) becomes more important in some other functions. The former functions of mind are counted in *jñāna* or knowing and the latter in *Kriyā* or doing and yoga through such mental activities is known as *Jñānayoga* and *Kriyāyoga* respectively.

ध्यानं प्रथमो भेदः प्राणोच्चारस्ततः करणयोगः ॥ २० ॥
ध्वनियोगोऽथ च देहे श्वासे बाह्ये प्रमेयवर्गे च ।
भावनया शिवभावप्रख्यातिः स्थानकल्पनायोगः ॥ २१ ॥

Dhyānaṃ prathamo bhedaḥ
prāṇocchāras tataḥ karaṇa-yogaḥ.
21. Dhvani-yogo'tha ca dehe
śvāse bāhye prameya-varge ca.
Bhāvanayā Śiva-bhāva-
prakhyātiḥ sthāna-kalpanā-yogaḥ.

The first and the highest type of it is *Dhyāna* and after that come *Prāṇoccāra*, *Karaṇayoga* and *Dhvaniyoga* respectively. After these comes *Sthāna-kalpanā-yoga* consisting of a practice in realizing Śiva-hood in one's movement of breath, in his physical body and in the outward objective existence by means of *Bhāvanā*, a deep contemplative thinking.

अग्न्यर्कसोमरूपं संघट्टं मातृमानमेयानाम् ।
भैरवसंविद्वह्निं कालीचक्रेण वेष्टितं ध्यात्वा ॥ २२ ॥

22. Agnyarka-soma-rūpaṃ saṅghaṭṭaṃ
mātṛ-māna-meyānām
Bhairava-saṃvid-vahnim
Kālī-cakreṇa veṣṭitaṃ dhyātvā.

The absolute unity of the action of knowing, its subject and its object, visualized as sun, fire and moon respectively, is to be visualized as the infinite fire of perfect and absolute consciousness called Bhairava, surrounded by the wheel of (twelve) *Kālis.*

The perfect divine power of God is termed as *Kāli. Kālī* is that

power which manifests differentiation, perception, conception, assimilation and absorption. God, through His divine power, manifests differentiation in Him. Then He, catching objects through senses, manifests perception. Developing definite ideas accompanied by word-images about the objects perceived, He manifests conceptions Then bearing such conceptions in His self in the manner of reflections, He assimilates them. Acquiring satisfaction on such knowing and relaxing on the knowing self, He absorbs them. Such five-fold manifestation is known as *Kalanā*. God brings about *Kalanā* in numerous ways as He appears in the forms of countless finite subjects, objects and the actions of knowing. All this is done by Him through His divine power which is, on such account, known as *Kālī*, appearing as the knower, known and knowing in the stages of unity, diverse-unity and complete diversity as well as at the transcendental state covering all these three stages. *Kālī* is thus taken in four forms for the purpose of worship. All the four *Kālīs* are worshipped as conducting creation, preservation and dissolution and that raises their number to twelve. The circle of such twelve *Kālis* is known as *Śakticakra* with which the unitary infinite fire of pure consciousness, mentioned above, is to be visualized as being encircled. That is the first step in *Dhyānayoga* and the contemplation at its next step is to be delineated in the next couplet.

तेन च बाह्यं सृष्टं ततः परं स्थापितं ततश्च हृतम् ।
भावनयाऽनुत्तरतां क्रमेण सम्प्रापितं ततो विमृशन् ॥ २३ ॥
सृष्टचादिकृत्यकरणे पश्यन् शक्तिं निजां शिवीभवति ॥
सोऽयं ध्यानसमाख्यो योगः शैवः शिवत्वफलदायी ॥ २४ ॥

23. Tena ca bāhyam sṛṣṭam tataḥ
paraṃ sthāpitaṃ tataśca hṛtam
Bhāvanayā'nuttartāṃ krameṇa
samprāpitaṃ tato vimṛśan.
24. Sṛṣṭyādi-kṛtya-karaṇe paśyan
Śaktiṃ nijāṃ Śivībhavati
So'yaṃ dhyāna-samākhyo yogaḥ
Śaivaḥ Śivatva-phala-dāyī.

Then the outside phenomenon is to be visualized as being created, sustained, dissolved and finally carried, step by step, to the position of Absolute God by the means of deep imagination called

Bhāvanā. Through such contemplative practice, an aspirant, experiencing his five divine powers to create, to sustain, to absorb and so on, feels himself to be Śiva. This is the *Dhyānayoga* of Śaivism which results in the attainment of Śiva-hood.

An aspirant visualizes the Bhairava fire of consciousness, along with the *Śakticakra*, as proceeding out through the external senses and conducting the five activities of creation etc. of all the objects coming one by one in its contact. A regular practice in such contemplative yoga weakens the egoistic impressions of a practitioner and deepens the impressions of divine potency in him and its final result is the realization of Godhead as one's basic nature.

जीवनशक्तौ प्राणे पञ्चविधा वृत्तयः पृथक् प्रोक्ताः ।
ता एव समवलम्ब्य प्राणोच्चारेषु सावधानतया ॥ २५ ॥

आनन्दभूमिकाः षट् क्रमेण सङ्क्रम्य यत् परो योगी ।
जगदानन्दास्वादाद् विशेच्छिवत्वं परं तु पर्यन्ते ॥ २६ ॥

25. Jīvana-śaktau prāṇe
pañca-vidhā vṛttayaḥ pṛthak proktaḥ
Tā eva samavalambya
prāṇoccāreṣu sāvadhānatayā.
26. Ānanda-bhūmikāḥ ṣaṭ krameṇa
saṅkramya yat paro yogī
Jagadānandāsvādād viśecchivatvaṃ
paraṃ tu paryante.

Five separate types of the function of life force have already been described. Taking those as the target of meditation with the help of a careful and very keen attention inside the movement of breathing and transcending, one by one, six stages of self-bliss, an aspirant gets access to Śiva-hood towards the end through the experience of the absolute and infinite self-bliss known as *Jagadānanda*.

The six stages of self-bliss are as follows:

(1) *Nijānanda*. It is the bliss attainable through relaxation on one's individual self-consciousness of his finite I-ness lying beyond mind and body. (2) Relaxation on its nature of voidness, that is, its being free from the triangular existence of finite subject, object and action of knowing, is termed as *Nirānanda*. (3) Relaxation on the feeling of unity with the objective existence assimilated through *Apāna* is known as *Parānanda*. (4) Feeling the unity of

the whole objective existence in the function of *Samāna*, a yogin experiences a superior self-bliss termed as *Brahmānanda*. (5) Relaxing against the function of *Udāna*, absorbing the whole objective existence, along with all ideation including word images and illuminating the pure consciousness along with its divine potency, an aspirant tastes the still superior self-bliss termed as *Mahānanda*. (6) Relaxing against the function of *Vyāna* and shining as simple pure and potent consciousness alone the practitioner of *Uccārayoga* tastes the purest self-bliss known as *Cidānanda*. Beyond these six stages of self-bliss and including all of them in itself is the absolutely infinite self-bliss, tasted by such practitioner and such bliss is termed as *Jagadānanda*. It is the absolute bliss of the Almighty God and knows no epithets or any sort of limiting qualities as it is infinite and absolute in its character.

प्राणोच्चारसमाख्यो योगः सोऽयं निरूपितः शैवे ।
स्वादः प्लुतिः सुकम्पो निद्रा घूर्णिर्भवन्ति योगेऽस्मिन् ॥ २७ ॥

27. Prāṇoccāra-samākhyo yogaḥ
so'yaṃ nirūpitaḥ Śaive
Svādaḥ plutiḥ sukampo nidrā
ghūrṇir bhavanti yoge'smin.

This yoga, named *Prāṇoccārayoga*, has been discussed and taught (only) in Śaivism. Taste of bliss, hopping like jerks, trembling of the body, dozing and dizziness occur in its practice.

These are the five exterior signs of success in *Uccārayoga*: (1) The initial touch of the infinite perfectness of pure consciousness, into which the practitioner is about to enter, results in the experience of a sweet blissfulness. (2) Then follows a flash like revelation of the pure and transcendental I-consciousness into which the phenomenal form of the practitioner becomes absorbed for a moment. The feeling of such a sudden momentary disappearance of his body-consciousness causes a sudden jerk of hopping in him. (3) When after that the life long definite identity of his I-consciousness with his physical body is lost and pure I-consciousness shows its dominating divine power, the body of the practitioner trembles. (4) When his identity with his body becomes dissolved through his perfect introversion, the practitioner becomes sleepy and starts dozing so long as he does not find himself firmly settled in pure consciousness. (5) Finally, finding his I-ness as perfectly settled in pure, infinite and divinely potent consciousness and

seeing it as bearing the whole phenomenon in it in the manner of a reflection, he develops dissiness which indicates his all pervasiveness. That is known as *Ghūrṇih*.

मुद्राविशेषसंस्थे देहे चक्रेषु चापि नाडीनाम् ।
भावनया शिवभावं पश्येद् यदसौ भवेत् करणयोगः ॥ २८ ॥

28. Mudrā-viśeṣa-saṃsthe dehe
cakreṣu cāpi nāḍīnām
Bhāvanayā Śiva-bhāvaṃ paśyed
yadasau bhavet karaṇa-yogah.

An aspirant may realize (his) Śiva-hood either by keeping his physical body in some special postures called *mudrās* or by meditating upon some nerve centres, with the help of a deep and constant contemplative meditation on his pure and divine nature and that is the *Karaṇayoga* (of Śaivism).

Such physical postures are indicative of some philosophic principles regarding one's real nature. *Karaṇayoga* has not been explained clearly by any author of Kashmir Śaivism. Abhinavagupta says that it, being highly esoteric in nature, should be learnt directly from a preceptor. The main point in it is to drown the psycho-physical character of an entity into the pure consciousness with the help of deep contemplation, accompanied by special physical postures. There must have been ample danger of its misuse by unworthy practitioners.

प्राणध्वनिमव्यक्तं वर्णं शृण्वन् प्रकल्पयँस्तस्मिन् ।
मन्त्राँस्ततः शिवत्वं पश्यन् ध्वनियोगभाग् भवेद् योगी ॥ २९ ॥

29. Prāṇa-dhvanim avyaktaṃ varṇaṃ
śṛṇvan prakalpayaṅs tasmin
Mantrāṃs tataḥ Śivatvaṃ paśyan
Dhvani-yoga-bhāg bhaved yogī.

A yogin, hearing *Varṇa*, an indistinct sound (of either his breathing or of some function of animation), and supposing it to be consisted of some *Bīja-mantras*, realizes subsequently (his) Śivahood (through a contemplation on the ideas suggested by such *mantras*) and becomes thus a practitioner of *Dhvaniyoga*.

Another name of such yoga is *Varṇayoga*. *Karaṇayoga* and this *Dhvaniyoga* are popular with the practitioners of some other systems as well, but the element of contemplative meditation attains predominance in Śaivism alone.

कालाध्वा देशाध्वा बाह्ये स्थाने उभे च भिद्येते ।
पदवर्णमन्त्रभेदैः कालो देशः कलाभुवनतत्त्वैः ॥ ३० ॥

30. Kālādhvā deśādhvā bāhye
sthāne ubhe ca bhidyete
Pada-varṇa-mantra-bhedaiḥ kālo
deśaḥ kalā-bhuvana-tattvaiḥ.

The exterior objective targets of meditation are the two paths of time and space, both of which are further analysed (into three types each). Time is analysed into *Varṇa* (letter), *Mantra* (syllable) and *Pada* (word), while space is analysed into *Kalā*, *Tattva* and *Bhuvana*.

Kalās are five in number. Each of them is the subtle form of several *tattvas* which are contained in it as a plant is contained in a seed. The number of *tattvas* is well known as thirty-six and *Bhuvanas* are one hundred and eighteen. *Bhuvanas* are abodes of beings and are made of *tattvas*. Time is measured by ideas. The smallest unit of time is that for which a mental idea lives. Ideas are conveyed by words, syllables and letters. Both time and space are thus taken in their fine, subtle and gross forms which are respectively—*Varṇa*, *Mantra* and *Pada* in the case of time and *Kalā*, *Tattva* and *Bhuvana* in the case of space.

सकलं देशाध्वानं पश्यन् देहे निजे हि भावनया ।
पश्यन् प्राणे कालं विशति शिवत्वं क्रमेण शिवयोगी ॥ ३१ ॥

31. Sakalaṃ deśādhvānaṃ paśyan
dehe nije hi bhāvanayā
Paśyan prāṇe kālaṃ viśati
Śivatvaṃ krameṇa Śiva-yogī.

A Śivayogin, visualising the whole path of space inside his physical body and the whole path of time within his single breath, by means of practice in *Bhāvanā*, gets access to Śiva-hood by stages.

Such a contemplative practice frees the practitioner from the bindings of time and space and results in the realization of Śiva-hood as his basic nature.

योगक्रमः सुसहजो मुक्तेः पन्थाः सुनिश्चितः सोऽयम् ।
शैवागमेषु दिष्टः शिवेन सम्यग् गुरोर्मुखाद् ग्राह्यः ॥ ३२ ॥

32. Yoga-kramaḥ susahajo mukteḥ
panthāḥ suniścitaḥ so'yam
Śaivāgameṣu ciṣṭaḥ Śivena
samyag guror mukhād grāhyaḥ.

This system of a spontaneous and easy yoga is a definite path leading towards (perfect) liberation. It has been preached by Śiva in the Śaiva *Āgamas*, but is to be learnt thoroughly through the precepts of a (right) preceptor.

A person may not be able to understand correctly its exact significance and method by reading it from books. It is therefore to be learnt directly from an experienced preceptor.

संक्षेपतस्तु सारं तस्य सुविशदं यदेतदाख्यातम् ।
सरहस्यं मयि भगवाँस्तुष्टस्तेन प्रसीदताच्छम्भुः ॥ ३३ ॥

33. Saṃkṣepatastu sāraṃ tasya
suviśadaṃ yadetadākhyātam
Sarahasyaṃ mayi bhagavāṃstuṣṭas
tena prasīdatācchambhuḥ.

May Lord Śiva be pleased with this briefly but clearly expressed essence of it along with its esotericism and may He bestow His grace on me for having done it.

भक्तिश्चैका शस्ता सिद्धेर्मूलं ह्युपायजालानाम् ।
न विना भक्तिं किमपि क्वापि हि सिद्धचत्युपायकं जन्तोः ॥ ३४ ॥

34. Bhaktiścaikā śastā siddher
mūlaṃ hyupāya-jālānām
Na vinā bhaktiṃ kimapi kvāpi
hi siddhyatyupāyakaṃ jantoḥ.

Devotion alone has been praised as the root cause of success in the whole network of (the systems of) *Upāyas*. Nowhere is any *Upāya* of a person a success without devotion.

कुर्वन्ति यदाघोरा जीवं शक्तय उपायरुचिशीलम् ।
तस्मिन्नेव निमेषे घोरतराः पातयन्ति भोगेषु ॥ ३५ ॥

35. Kurvanti yada'ghorā jīvaṃ
śaktaya upāya-ruci-śīlam
Tasminneva nimeṣe ghoratarāḥ
pātyanti bhogeṣu.

As soon as some liberating forces (of the Lord) make some

person interested in *Upāyas*, (His) binding forces push him down into sensual enjoyments at the same moment.

Three types of the forces of the Lord, appearing as hordes of deities, control and direct the activities of all beings. Forces named *Aghorā* are His liberating forces and *Ghoratarā* forces are His binding forces. Both these hordes of deities are ever busy in the universe. The latter ones are rather much more effective in the present age in our globe, because we are passing through the dark age of *Kali*. The third horde of His forces is named *Ghora*. Such forces direct people towards religious activities, try to make them happy but try to keep them on in this very existence, not allowing them to proceed ahead in the path of liberation.

विघ्नानां प्रशमार्थं भक्तिस्तेषां प्रशस्यते शैवे ।
भक्तिर्भुक्तिं मुक्तिं शिवभावं सर्वतोऽपि वा दद्यात् ॥ ३६ ॥

36. Vighnānāṃ praśamārthaṃ
bhaktis teṣāṃ praśasyate Śaive
Bhaktir bhuktiṃ muktiṃ
Śivabhāvaṃ sarvato'pi vā dadyāt.

Śaivism praises devotion as a means for toning down such obstacles. Devotion can yield enjoyment, liberation and even an all round Śiva-hood.

The aims of life, according to Śaivism, are both, enjoyment and liberation. Devotion helps in the attainment of both of them. A devoted aspirant attains *jīvan-mukti*, liberation in this very life, before his final liberation. Therein he enjoys partial tastes of the divine powers of Lord Śiva, even while living in this very world. After shedding off his mortal form, he becomes one with Śiva and enjoys all the bounties of Śiva-hood.

भक्तिस्त्वेव हि परमाऽनुग्रहलीला सदा महेशस्य ।
भक्त्या हि शास्त्रबोधो भक्त्या लभ्यश्च सद्गुरुः शीघ्रम् ॥ ३७ ॥

37. Bhaktis tveva hi parama'nugraha-līlā
sadā Maheśasya
Bhaktyā hi śāstra-bodho bhaktyā
labhyaśca sadguruḥ śīghram.

Devotion alone is ever the supreme revelational play of the Lord. Scriptures can be understood correctly with the help of devotion and a right preceptor can be got at once through it.

When God becomes gracious on a being, He grants him devo-

tion towards Him. A devoted aspirant gets initiation from a right preceptor. God arranges it for him. He understands the essence of divine scriptures and proceeds ahead towards the attainment of liberation without any hindrance because the *Ghoratara* forces of the Lord do not exercise their pressure on a person who is devoted to Him.

भक्त्या च मन्त्रदीक्षा लभ्या मन्त्राश्च वीर्यवन्तः स्युः ।
भक्त्या गुरुत्वलाभः किं स्याल्लोके न यद्भवेद् भक्त्या ॥ ३८ ॥

38. Bhaktyā ca mantra-dīkṣā
labhyā mantrāśca vīryavantaḥ syuḥ
Bhaktyā gurutva-lābhaḥ kim
syālloke na yad bhaved bhaktyā.

Initiation in a *Mantra* (mystic chant) can be obtained through devotion and through it can *Mantras* become forceful. Through devotion can one become a preceptor and what is there in the world that cannot be achieved through it?

God arranges initiation of a person devoted to him and the devotee gets even the most esoteric *Mantras* from a preceptor. *Mantras* yield results only when the practitioner possesses the spiritual force that these have and possession on such force is one of the results of devotion for the Lord. *Mantras* used by His devotees become forceful and yield their results.

Chapter 11

THE CONCLUSION

आवधायतत् सम्यग् जनोऽत्र तूर्णं विचिन्तयेदेवम् ।

1. Avadhāryaitat samyag jano'tra
tūrṇam vicintayedevam

A person, having thoroughly thought over all this may think as follows:

स्वातन्त्र्येण विलासाच्छिवभावो विस्मृतो मया स्वीयः ॥ १ ॥
तत एव भेददर्शी धर्माधर्मादिशृङ्खलाबद्धः ।
सुखदुःखभोगभागी संसारी तुच्छशक्तिशीलोऽहम् ॥ २ ॥

Svātantryeṇa vilāsācchiva-bhāvo
vismṛto mayā svīyaḥ.
2. Tata eva bheda-darśī
dharmādharmādi-śṛṅkhalā-baddhaḥ
Sukha-duḥkha-bhoga-bhāgī
saṃsārī tuccha-śakti-śīlo'ham.

On account of my self-dependence I have pushed my Śiva-hood into oblivion through my luxurious play. Therefore I am seeing diversely, am bound by the chains of piety and sin etc., have negligible powers, and am experiencing pleasure and pain because of my being in the transmigratory existence.

God, hiding His divine nature, appears as a finite being and experiences all types of such misery in numerous forms and I also am one of such finite beings.

दिष्ट्यानुग्रहशक्तिः शिवेन सा पातिताधुना तु मयि ।
येन रुचिर्मे शास्त्रे भक्तिर्मे वर्धतां शिवे सुतराम् ॥ ३ ॥

3. Diṣṭyā'nugraha-śaktiḥ Śivena
sā pātitā'dhunā tu mayi
Yena rucir me śāstre bhaktir me
vardhatām Śive sutarām.

Fortunately Lord Śiva has (surely) bestowed His revelational power of grace on me, since I have become interested in scriptures. May my devotion for Lord Śiva increase by leaps and bounds.

Rise of devotion for the Lord in the heart of a being and development of his interest in Śāstras are due only to the gracious activity of God on him.

भक्त्या सद्गुरुसेवां कुर्यां दीक्षामवाप्नुयां शैवीम् ।
विचरंश्च शैवमार्गे शमयन् कष्टान्यशेषतः स्वानि ॥ ४ ॥

व्यवहारे स्वातन्त्र्यं लभमानो देशभक्तिमपि कुर्वन् ।
सुखयन्निजं च राष्ट्रं साक्षात्कुर्यां परं स्वरूपं तत् ॥ ५ ॥

4. Bhaktyā sadguru-sevāṃ kuryāṃ
dīkṣāmavāpnuyāṃ Śaivīm
Vicaraṃśca Śaiva-mārge
śamayan kaṣṭānyaśeṣataḥ svāni.
5. Vyavahāre svātantryaṃ labhamāno
deśa-bhaktimapi kurvan
Sukhayannijaṃ ca rāṣṭraṃ
sākṣātkuryāṃ paraṃ svarūpaṃ tat.

I should devotedly serve a right preceptor and should get initiation in Śaivism. Treading the Śaiva path (of Sādhanā), toning down all my miseries, acheiving relative self-dependence, doing devotional service to my country and bringing happiness to my nation, I should realize that supreme and essential nature of my self.

लोकस्य हितं कुर्वन् परिरक्षन्नार्यशास्त्रमर्यादाः ।
कृतकृत्यतां लभेय स्वविलासं सर्वतस्ततः पश्यन् ॥ ६ ॥

6. Lokasya hitaṃ kurvan
parirakṣannārya-śāstra-maryādāḥ
Kṛta-kṛtyatāṃ labheya
svavilāsaṃ sarvatas tataḥ paśyan.

Doing good to the world, not violating the traditions of divine scriptures and then seeing everywhere my own exuberance, I should feel satisfaction in having attained the desired aims of life.

एवं यस्य श्रद्धा तस्य तु विघ्नाः क्रमेण शाम्यन्ति ।
भवति च बुद्धिः स्वच्छा शिवभक्तिगर्ढितां ततो याति ॥ ७ ॥

7. Evaṃ yasya śraddhā tasya tu
vighnāḥ krameṇa śāmyanti
Bhavati ca buddhiḥ svacchā
Śivabhaktir gāḍhatāṃ tato yāti.

The obstacles before a person, having this kind of faith, calm down one by one. His understanding becomes clean and pious and then his devotion for Lord Śiva attains intensity.

जीवनयात्रा च ततः सुखमयतामेति तुष्टिरभ्येति ।
भवति च विषयविरक्तिः परोपकारे च रक्तिरपि तस्य ॥ ८ ॥

8. Jīvana-yātrā ca tataḥ
sukhamayatāmeti tuṣṭirabhyeti
Bhavati ca viṣaya-viraktiḥ
paropakāre ca raktirapi tasya.

Then his day to day life becomes happy, he gets contentment, develops indifference towards sensual objects and interest in social service.

तीव्रश्च शक्तिपातस्तस्मिन् सद्यस्ततो ध्रुवं भवति ।
तेनैव याति देहे तिष्ठन्नपि तूर्णमेव शिवभावम् ॥ ९ ॥

9. Tīvraśca Śaktipātas tasmin
sadyastato dhruvaṃ bhavati
Tenaiva yāti dehe tiṣṭhannapi
tūrṇameva Śiva-bhāvam.

An intense type of gracious favour is then quickly and definitely bestowed on him (by God) and through that he attains Śiva-hood while yet living in a gross body.

देहान्ते भैरवतां याति शिवे वा तदाद्वयं याति ।
शैवं परमैश्वर्यं शिवमयतायां ततश्चिरं भुंक्ते ॥ १० ॥

10. Dehānte bhairavatāṃ yāti
Śive vā tadādvayaṃ yāti
Śaivaṃ paramaiśvaryaṃ
Śivamayatāyāṃ tataściraṃ bhuṅkte.

At the end of worldly life he either becomes a *Bhairava* or becomes one with Śiva and then, staying (for ever) in Śiva-hood, enjoys eternally the infinite and supreme Godhead of Śiva.

Bhairavas are liberated beings possessing divine potency and conducting certain functions in divine administration for long

ages. They become one with Śiva after completing their such administrative career.

तस्माच्छास्त्रं शैवं समुपास्यं भुक्तिमुक्तिफलदायि ।
स्वातन्त्र्यनादमधुरं स्वातन्त्र्यव्यञ्जकं सुभक्तानाम् ॥ ११ ॥

11. Tasmācchāstraṃ Śaivaṃ samupāsyaṃ
bhukti-mukti-phala-dāyi
Svātantrya nāda-madhuraṃ
svātantrya-vyañjakaṃ subhaktānām.

Therefore the Śaiva philosophy, sweetened by the tune of self-dependence, illumining the self-dependence of good devotees, and yielding enjoyment and liberation as its results, should be thoroughly practised.

अब्ध्यग्न्याकाशशरे वर्षे सप्तर्षिसंज्ञिते नभसि ।
अभिनवकलना शास्त्रे गीतिशरीरा सुनिर्मिता शैवे ॥ १२ ॥

12. Abdhyagnyākāśa-śare varṣe
saptarṣi-saṃjñite nabhasi
Abhinava-kalanā śāstre
gīti-śarīrā sunirmitā Śaive.

This new composition on Śaiva philosophy, consisting of two hundred and twenty-five verses in *Gīti* metre, has been produced in the year 5034 of the *Saptarṣi* era (AD 1958) in the month of *Śrāvaṇa.*

चैत्रस्य पूर्णिमायां काले नीरेऽथ वैक्रमे वर्षे ।
शिखिगीतयोऽत्र योगे प्रवर्धितास्त्वाह्निके पुनर्दशमे ॥ १३ ॥

13. Caitrasya pūrṇimāyāṃ kāle
nīre'tha vaikrame varṣe
Śikhi-gītayo'tra yoge pravardhitās
tvāhnike punar daśame.

Twenty-five couplets in *Gīti* metre have been added to it in the tenth chapter on the topic of Yoga on the full moon day of the *Caitra* month in the year 2031 of the Vikrama era (AD 1974).

स्वातन्त्र्यमात्रमूर्तेः स्वात्मशिवस्य प्रसादसुमुखस्य ।
परमं यत् स्वातन्त्र्यं निरूपितं तन्मनाक् स्वतन्त्रेण ॥ १४ ॥

14. Svātantrya-mātra-mūrteḥ
svātma-Śivasya prasāda-sumukhasya
Paramaṃ yat svātantryaṃ nirūpitaṃ
tanmanāk-svatantreṇa.

The absolute self-dependence of Lord Śiva, who is one's own self, whose countenance is so pleasing through gracious kindness and whose form consists of self-dependence alone, has been depicted a little by him who (also) is partly self-dependent.

स्वातन्त्र्यप्रतिबिम्बं दर्पणकल्पेऽत्र शैवशास्त्रे स्वम् ।
सम्यक् प्रत्यवमृश्य प्राप्नुत कृतकृत्यतां बुधा नितराम् ॥ १५ ॥

15. Svātantıya-pratibimbaṃ
darpaṇa-kalpe'tra Śaiva-śāstre svam
Samyak pratyavamṛśya prāpnuta
kṛta-kṛtyatāṃ budhā nitarām.

O wise people!, please have an intense feeling of satisfaction by thoroughly realizing the perfection of your own self-dependence in this Śaiva treatise which is just like a mirror (for that purpose).

A wise and intelligent person can realize his real nature consisting of divine independence with the help of this philosophic treatise.

स्वस्वातन्त्र्यविलासं ज्ञातुं चेदिच्छथाधिकं सुजनाः ।
पठत तदात्मविलासं श्रीगुरुवदनारविन्दतो गलितम् ॥ १६ ॥

16. Sva-svātantrya-vilāsaṃ jñātuṃ
cedicchathādhikaṃ sujanāḥ
Paṭhata tadātma-vilāsaṃ
Śrī-guru-vadanāravindato galitam.

O noble people!, if you are very keen to know more about the luxury of your self-dependence, then please study the *Ātmavilāsa* which has descended from the lotus like mouth of my glorious preceptor.

My glorious preceptor is Śrī Amṛta Vāgbhava Ācārya, the author of *Ātmavilāsa*, *Viṃśatikā-śāstra*, *Siddha-mahā-rahasya*, etc.

कश्मीरदेशजन्मा शिवशास्त्ररुचिर्महेशपादरतिः ।
निरमाद् बलजिन्नाथः शास्त्रं यत्तेन मोदतां शम्भुः ॥ १७ ॥

17. Kaśmīra-deśa-janmā
Śiva-śāstra-rucir Maheśa-pāda-ratiḥ
Niramād balajinnāthaḥ śāstraṃ
yattena modatāṃ Śambhuḥ.

May Lord Śambhu be pleased by this treatise which has been composed by Balajinnātha, who, having born in Kashmir, is interested in the Śaiva scriptures and is devoted to the feet of Lord Maheśvara, the great God.

GLOSSARY

Ābhāsa-vāda (of Vedānta etc.)—The philosophic theory that the phenomenon is merely a vision without any substance.

Ābhāsa-vāda (of Kashmir Śaivism)—The theory that everything exists within the light of consciousness, and appears as different on account of the playful will of the infinite consciousness. (*APS*, 5)

Aghorā Śaktis—Liberating forces of God. (*MVT*, 3.33).

Aghoreśa—Anantanātha; a divine incarnation of Īśvara Bhaṭṭāraka; supergod who rules in the sphere of *Mahāmāyā*; the creator of *tattvas* from *Māyā* to *Prakṛti*; preceptor of Śrīkaṇṭhanātha and a disciple of Śakti. (*TS*, p. 75; *SU*, 8.33).

Akala—A being at the stage of complete unity; beings in *Śiva-tattva* and *Śakti-tattva*; a being who is aware of his unlimited monistic subjective existence in which everything exists as pure consciousness. (*TS*, p. 75).

Ālambana—An object of meditation.

Amardaka Maṭhikā—The Śaiva school of Amardaka. (*TA*, 37.60).

Anantanātha—Aghoreśa. (*TS*, p. 75).

Āṇava-mala—The appearance of limitation in the absolute reality (*IPV*, 3.2.4); the appearance of the self as pure but inactive consciousness (*IP*, 3.2.4); the false appearance of some active but inanimate entity as the self. (Ibid., 3.2.4).

Āṇavayoga—Such means of liberation as consist of objective meditation, *Kriyāyoga*. (*TS*, p. 35).

Āṇavopāya—Āṇavayoga.

Aṇḍa—A sphere that covers its lower and dependent existence.

Aṇḍa-catuṣṭaya—Four spheres—*Śakti*, *Māyā*, *Prakṛti* and *Pṛthvī*, pervading their dependent *tattvas*. (*TS*, p. 110).

Aṇu—A limited being, a worldly soul, *Paśu*, *Jīva*. (*IPV*, 3.2.4).

Anugraha—That gracious kindness of God which directs a person towards liberation, *śaktipāta*. (*IPV*, 1.1.1; *MVV*, 1-697).

Anupāya—Spontaneous revelation of the truth. *Ānandayoga*. (*TS*, p. 9).

Anuttara—That absolute transcendental reality beyond which nothing exists; Absolute God, *Paramaśiva*. (*TA*, 2 28; *PTV*, pp. 19-31).

Apāna—In going breath; all activity of assimilation by means of breath, speech, understanding, physical body etc. (*IPV*, 3.2. 19).

Apavedya Suṣupti—A state of dreamlessness without the slightest objective feeling of any kind. (*IPV*, 3.2.13).

Apohana-śakti—That power of God which makes limitation to appear in the manner of a reflection within His limitless self. (*IPV*, 1.3.7).

Aśuddha-vidyā—Limited knowledge of a worldly soul; limited knowing capacity of *Puruṣa*. (*IPV*, 3-1-9).

Aśuddha-vikalpa—A limited conception about an object; limited self-conception; taking body etc. as one's self. (*TS*, p. 21).

Bhairava—The absolute *Saṃvit*; absolute consciousness; one complete whole of everything; Lord Śiva (*MVV*, 1.658); God containing the whole universe in Him; God full of everything and filler of everything.

Bhairavas—Those liberated perfect souls who enjoy the tastes of that complete unity in which everything exists as the limitless consciousness of "I" without any tinge of objectivity. (*MVV*, 1.390 91).

Bhakti (parā)—A delightful experience of absolute unity with God. A devotee's individual self becoming absolutely one with God and his becoming conscious of his being God alone. (*SST*, 9-9).

Bhāvanā—A constant practice in impressing the conception of the exact reality on one's understanding; *Jñānayoga*; *Sāktopāya*. (*TS*, p. 23).

Bhuvanādhvan—One hundred and eighteen abodes of souls of different categories, taken as the targets of meditation in the *Deśādhvan* of the *Sthānakalpanā*. (*TS*, pp. 66-68).

Brahman (in Kashmir Śaivism)—That absolute consciousness which is *bṛhat*—limitless and full on the one hand, and is

'bṛṇhaka'—the only cause of the evolution of the universe, on the other hand, the absolute God, *Paramaśiva*. (*PT*, p. 221).

Brahman (in Vedānta)—That transcendental consciousness which has no real relation with this phenomenon. (*B.S.S*; *Bh.*, 2.1.14).

Brahmānanda—Self-bliss attainable through meditation on *Samāna* consisting of a unitary form of all objective entities. The fourth stage in the *Uccārayoga*. (*TA*, 5.46, 47).

Cidānanda—(1) Infinite blissfulness of God (*SD*, 1.2); (2) self-bliss attainable through meditation on *Vyāna*, the transcendental consciousness; the sixth stage in the *Uccārayoga*. (*TA*, 5.49.50).

Citi—Conscious psychic luminosity. (*IP*, 1.5.13).

Cit-śakti—The supreme and limitless power manifested in the absolute God—*Parmaśiva*. (*TS*, p. 6).

Deśādhvan—The conception of space and its contents taken as the target of meditation in *Āṇavayoga*.

Dhvaniyoga—That *Āṇavayoga* in which the sound of breathing is made the object of meditation. (*TS*, p. 42).

Dhyānayoga—The highest type of *Āṇavayoga*. A unity of thinker, thought and its objects is meditated upon in this yoga. (Ibid., p. 36).

Dīkṣā—Initiation; the ritual connected with formal initiation. (*TAV*, vol. I, p. 80).

Durvāsās—The sage who taught monistic Śaivism to Tryambakāditya; the founder of Kashmir Śaivism. He is a prominent disciple of Śrīkaṇṭhanātha (*SD*, 7.109, 110).

Ghorā-śaktis—Those personified powers of God which provide souls with sensual enjoyments, lead them towards religious activities, but keep them away from the path of liberation. (*MVT*, 3.32).

Ghoratarī-śaktis—The extremely binding powers of the Lord appearing in the forms of goddesses. (Ibid., 3-31).

Ghūrṇi—The inward and outward vibratory nature of God compared with dizziness. (*SSt*, 13.15).

Homa (in *Śāktopāya*)—A type of *Jñānayoga* in which everything is contemplated upon as to getting absorbed into the fire of the lustre of consciousness. (*TS*, p. 26).

Icchā-Śakti—Will power; that divine will of God which is basically responsible for creation, etc. of the universe and is predominantly manifested in *Śakti-tattva*. (*SD*, 1.29, 30).

Icchā-yoga—A practice in having a charge of Godhead by means of mere will without the help of any meditation; *Sāmbhava-upāya*. (*TS*, p. 7).

Icchopāya—*Icchāyoga*.

Īśvara Bhaṭṭāraka—The supreme deity that rules over the *Īśvara-tattva*. That deity in whom the practical Godhead becomes clearly manifested. (*IPV*, 3.1.2).

Īśvara-tattva—That state of existence it which objectivity appears quite clearly within the all pervading subject. (*IPV*, 3.1.12).

Jāgrat avasthā—The waking state of a being; the field of the activities of exterior senses and organs with respect to gross outward objects. (Ibid., 3.2.17).

Jagadānanda—Limitless, infinite and spontaneous self bliss. (*TA*, 5.50-52).

Jhagiti—A sudden, momentary and astonishing flash of a spiritual experience.

Japa (in *Śāktopāya*)—Constant repetition of the knowing of the exact reality. (*TS*, p. 26).

Jīvanamukti—A state of liberation in spite of one's residing yet in a mortal body; worldly life with a perfect understanding and feeling of the exact reality. (*IPV*, 2.3.17).

Kalā—(1) The limited active capacity of a worldly soul. (*IPV*, 3.1.9); (2) the subtle manifestation of objective existence.

Kalādhvan—Five *kalās* taken as the target of meditation in the *Sthānakalpanāyoga*. (*TS*, p. 47).

Kāla—Conception of time; a relative conception of successiveness of events and actions conceived in various dimensions. (*IPV*, 2.1.3).

Kālādhvan--Conception of time taken as the target of meditation in the *Sthānakalpanāyoga*. (*TS*, pp. 48-59).

Kālī—The divine power of God through which he runs all the functions of the Universe. (Ibid., pp. 28, 30).

Kañcuka-tattvas—Elements that serve as sheaths to cover and hide one's real nature and to limit his 'powers'. These consist of *Māyā*, *Kalā*, *Vidyā*, *Rāga*, *Niyati* and *Kāla*. (*IP*, 3.1.9; *IPV*, 3.1.9; *TS*, p. 83).

Karaṇayoga—Physical practices in *Kuṇḍalinīyoga* and *Mudrās*. (*TS*, p. 43).

Kāraṇa Pañcaka—Five chief agents of God carrying out His divine activities of creation, preservation, dissolution, obscuration and revelation. They are: Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva respectively. (Ibid., p. 57).

Kārma Mālā—(1) The impurity of one's good and bad actions. The egoistic belief of a person that he is the basic conductor of his actions.

(2) Mental dispositions caused by one's actions. These dispositions direct a being to transmigrate from birth to birth. (*IPV*, 2. 4.9).

Kriyā-śakti—That power of God which is responsible for the clear appearance of objective existence within the self-effulgent consciousness of the limitless subject. That power of God, which is clearly manifested in *Īśvara-tattva*. (*IP*, 3.1.1,2).

Kriyāyoga—The yoga practised by means of physical and mental actions and efforts. Yoga with action as the most predominant factor. *Āṇavayoga*. (*TAV*, vol. I, pp. 184, 187).

Madhyamā Vāṇī—The intermediary speech; the mental speech consisting of ideas and images of words and their meanings.

Mahāmāyā (inferior)—The basic outlook of *Vijñānakalās* who feel themselves to be inactive tranquil and static consciousness and do not have any experience of divine activities; the lowest sub-stage of *Śuddha vidyā*. (*PTV*, pp. 117, 118).

Mahāmāyā (superior)—The basic outlook of *Vidyeśvaras* who have an experience of their natural Godhead and feel themselves to be pure, perfect and active consciousness, but still look through a viewpoint of diversity. The middle sub-stage of *Śuddha vidyā*. (*IPV*, 3.1.6).

Mahānanda—Self-bliss attainable at the fifth stage in the process of *Uccārayoga* by means of meditation on Udāna—the life-force that absorbs all cognitions with mental ideas along with their objects. (*TA*, 5.47, 48).

Mala—Impurity; the self imposed limitations on one's knowledge. (*MVT*, 2.186).

Mantra—(i) A mystic chant, a mystic syllable. (*SK*, 26).

(ii) A being who does not have any confusion about his identity with the pure and active *Saṃvit*, but is still possessed

with a viewpoint of diversity with regard to phenomenon; A *Vidyeśvara*. (*IPV*, 3.1.6).

Mantrādhvan—The conception of time counted in terms of the ideas of syllables and made a target of meditation in *Kālādhva-yoga*. (Ibid., p. 47).

Mantra-maheśvara—A being in the *Sadāśiva-tattva*. A being to whom objectivity appears very faintly just like a dim reflection shining within his self-effulgent subjective consciousness. (Ibid., 3-1-2)

Mantreśvara—A being in the *Īśvaratattva*. A person to whom the objective existence appears quite clearly but its basic unity with his subjective pure consciousness also does not yet disappear. (Ibid., 3-1-2)

Māyā (*daśā*)—The state of complete diversity. (*IP*, 3.2.3).

Māyā-mala—Viewpoint of diversity; that outlook through which a soul sees everything as different from him. *Māyīyamala*. (Ibid., 3.2.5).

Māyà śakti—(i) That supreme power of God, which is responsible for the appearance of the *tattvas* from *Sadāśiva* to earth. (*IPV*, 4.1 4).

(ii) That power of God by virtue of which He is ever inclined to make diversity appear. (*IPV*, 4.1.4).

Māyā-tattva—(i) An element that serves as a sheath to hide the real nature of the subject. A being at the stage of *Māyā* forgets his nature of pure consciousness and takes inanimate entities like body, understanding, life-force and void as his self.

(ii) A soul in *Māyā* sees everything as different from him.

(iii) *Māyā* is the first inanimate and impure element and serves as the substantive cause for the creation of this inanimate universe. (*TS*, p. 77).

Māyīyamala—*Māyāmala*.

Mudrā—A special posture of one's physical body. (*IPV*, pp. 205, 206).

Nara-tattva—The worldly soul and his inanimate universe. (*PTV*, p. 74).

Nigraha—The wrath of God; the obscurative activity of God. That activity of the Lord by which he pushes his real nature into more and more oblivion. That activity of God which pushes souls down into deeper and deeper ignorance. (*SS*, 11-7).

Nijānanda—Self-bliss attainable by means of miditation on individual consciousness at the first stage of *Uccārayoga*. (*TA*, 5-44).

Nirānanda—Self-bliss attainable through reclining against the absolute non-existence of objective elements in one's self at the second step of *Uccārayoga*. (*TA*, 5.44).

Nirvṛti śakti—That power of God which is manifested predominantly in *Śiva-tattva*; *Ānandaśakti*; power of blissfulness. (*SD*, 1-2).

Niyati—Law of nature. One of those elements which limit down the powers of a worldly or even heavenly soul. (*TS*, p. 82).

Padādhvan—Conception of time counted in terms of the ideas of words and made a target of meditation is *Kālādhvan-yoga*. (Ibid., p. 47).

Pañcakṛtya—Five activities of God, viz.—creation preservation, dissolution, obscuration and revelation. (*PTV*, p. 16).

Parmaśiva—The absolute God. The absolute reality out of which everything emanates and into which everything gets absorbed by virtue of its own free-will, *Anuttara*. (*TA*, 2-28).

Parānanda—Self-bliss that can be experienced by means of meditation on *Prāṇa* and *Apāna* filled with all objective elements at the third step of *Uccārayoga*. (*TA*, 5-44).

Parāvāṇī—The transcendental speech; that absolute consciousness in which all objective ideas and word-images get absorbed into the pure and one complete whole self-consciousness shining as "I". (*IP*, 1.5.13).

Pratibimba-vāda—That principle of Śaivism which declares that the whole phenomenon is the reflection of the powers of God manifested by him in his pure consciousness in accordance with his free-will. (*TS*, p. 19).

Paśu—A limited being fastened with the chains of evolved impurities of three types; worldly and heavenly souls; *Jīva*, *Aṇu*, *Puruṣa*, *Puṃsa-tattva*. (*IP*, 3.2.3).

Paśyanti vāṇī—The beholding speech; the speech formed of consciousness through which a person can directly experience the exact reality; such an all-pervading consciousness in which all subjective and objective appearances shine simultaneously without any fixed order (*karma*); a direct experience of unity in diversity.

Pati—A being who feels everything as his own self. (*IP*, 3.2.3).

Pidhāna Kṛtya—(i) That divine activity of God through which he pushes his real nature into more and more oblivion.

(ii) That divine activity of god which is basically responsible for more and more involvement of souls in bondage; Nigraha Kṛtya. (*Bhās*, vol. I, p. 26).

Prakāsa—(i) The spontaneous self-evidentness of consciousness; the psychic self-effulgence of consciousness.

(ii) A psychic appearance of any entity. (*MVV*, 1-83, *PC*, 3).

Pralayakāla—A being who rests in a dreamless state of absolute tranquillity and remains liberated from birth and death upto the end of the aeon of the next complete dissolution of elements into the root-substance. *Pralayakevalin* (*IPV*, 3.2.8).

Pralayakevalin—*Pralayākala*.

Prāṇa—(i) Main life force; the force of animation; that force by virtue of which one keeps alive. (*IPV*, 3.2.18).

(ii) One of the five types of life-force; one of the five functions of life-force; the activity of elimination through one's understanding, breath, speech, senses, organs etc.

(iii) The outcoming breath. (Ibid., 3.2.18, 19).

Prāṇa-pramātṛ—A being who takes the main life-force as his self. (Ibid., 3.2.13).

Pratyabhijñā—Recognition of one's self as God; exact self-realization. (Ibid., 1.1.1).

Pratyavamarśa—A converse activity of consciousness; an inward targeted activity of consciousness; self-awareness of a being; a conscious appearance of one's own self. (Ibid., 1.5.13).

Rāga-tattva—A spontaneous interest of a soul in certain objective elements like his body, relatives, sweet objects etc., a sense of attribution of great merit to certain objects; a high estimation of certain objects on the part of a soul. (*IPV*, 3.1.9).

Rudra—(i) That supergod who presides over the activity of dissolution of objective elements into their immediate sources or into the subject. (Ibid., 3.2.1).

Rudras—(i) Those supergods who dissolve all *tattvas* from earth to *kalā* into their immediate sources. (*TS*, pp. 54, 55).

(ii) Those perfect beings and those incarnations of God who dwell in the plane of unity in diversity; the eighteen supergods,

who spoke eighteen Śaiva Āgamas through a viewpoint of unity in diversity. (*TAV*, vol. I, p. 39).

Sādākhya-tattva—The *Sadāśiva-tattva*; that *tattva* from which onwards the word '*Sat*', meaning relative existence, can be used dialectically. (*IPV*, 3.1.2).

Sad-vidyā—The pure viewpoint of unity in diversity; the *Śuddha-vidyā*; the *Śuddha-vidyā-tattva*. (*IP*, 3.1.3).

Sadāśiva Bhaṭṭāraka—That supergod who rules over the *Sadāśiva-tattva* and is worshipped by *Mantra-Maheśvaras*. (*IPV*, 3.1.2).

Sadāśiva-tattva—That stage of existence at which objectivity appears just like a faint reflection in the self-luminous and limitless subjective consciousness.

Sakala Pramāṭṛ—Worldly and heavenly souls possessed of all the three types of impurity. (*IP*, 3.2.10).

Śakti (i) (in general)—The divine power of Śiva, Godhead of God. (*SD*, 3 2, 3-7).

(ii) (in Trika)—Śiva's path of descent to the position of *Nara* and *Nara's* path of ascent to the position of Śiva (*TAV*, vol. III, p. 425).

Śakti-daśā—The universal aspect of God; that dynamic aspect of God in which His divine activities dominate. (*SMS*).

Śaktipāta—God's activity of bestowing His grace over souls in bondage; *Anugrahakṛtya* of god. (*MVV*, 1.688-98).

Śakti-tattva—Pre-sprouting state of the universe; that stage of manifestation of Godhead at which the dynamic aspect of God dominates over his static transcendental aspect. (*SD*, 1.29, 30).

Śāktopāya—Constant practice in the mental conception of the exact reality; Jñānopāya. (*MVT*, 2 22).

Samāna—Life-force working in such a state which is free from all assimilation and elimination; life-force working in *Suṣupti*; the life-force of *Pralayakālas*. (*IP*, 3.2.19).

Samāveśa—Merging of one's dependent existence into the independent one; a sudden charge of Godhead experienced in *Śaivayoga*. (*TA*, 1-173).

Śāmbhavayoga—A practice in one's pure being without any sort of becoming; a practice in which mind stands still and does not form any idea whatsoever, a practice in which one's pure and potent consciousness is kept firm in its divine state by means

of the exercise of strong will; *Icchāyoga*; *Nirvikalpayoga*, *Abhedopāya*, *Śāmdhavopāya*. (*MVT*, 2-23).

Sāmbhavopāya—*Śāmbhavayoga*. (*VBh*, 108).

Samhāra—Dissolution of an entity into its immediate source. (*IP*, 3.2.1).

Samucchalana—Creation of the universe out of God compared to a sort of spilling out. (*MVV*, 1.24, 45, 46).

Saṃvit—Self-evident and self-aware consciousness. (*VBh*, 4, p. 122).

Saṃvitti—Direct experience; Samvedanā. (*MVV*, 1.427).

Saṅgamāditya—The sage who, settling in Kashmir in about the seventh century, transplanted the monistic Śaivism of Tryambaka in that land; the fourth ancestor of Somānanda and the twenty-first descendent of the first Tryambakāditya. (*SD*, VII, 114-19)

Savedya-suṣupti—A state of dreamless sleep or thoughtlessness with a slight objective feeling of delight, heaviness, lightness etc. (*IPV*, 3.2.13).

Śiva Bhaṭṭāraka—The supermost God ruling over *Śiva-tattva*. (*TS*, p. 74).

Śiva-tattva—The absolute reality with its *prakāśa* aspect shining predominantly; that state of existence in which the *Ānandaśakti* becomes manifest predominantly. (*PTV*, pp. 137, 143)

Śiva-tattva (in Trika)—The transcendental existence.

Smṛti-śakti—That power of God which controls and directs all the activities of recollection in wonderfully various ways in worldly dealings; the recollective power. (*IPV*, 1.3.7).

Spanda—A double edged constant inward and outward vibration-like activity of consciousness; *sphurattā*, *sphūrti*, *ghūrṇi*, *ucchalattā*. (*IPV*, 1.5.14).

Sphurattā—A twinkling activity of consciousness; *spanda*. (*IP*, 1.5.13, 14).

Sphūrti—*Sphurattā*.

Śrīkaṇṭhanātha—A divine incarnation of *Īśvara Bhaṭṭāraka*. Īśvara descended to *guṇa* stage; a disciple of Anantanātha and the preceptor of Svacchandanātha, Durvāsās and others. He creates the instrumental and objective *tattvas* out of *Prakṛti*, awakens all *Pralayakālas* and readmits them to the transmigratory existence. (*ST*, 8.34-36; *TA*, 6.152; *SD*, 7.109, 110; *TS*, p. 55).

Sthānakalpanā—The *Āṇavayoga* with outward entities like physical

body, breath and outer universe as the targets of meditation. (*TS*, p. 45).

Śuddha-vidyā—The viewpoint of unity between subjective and objective existences manifested in the *Sadāśiva-tattva* and *Īśvāra-tattva*. (*IP*, 3.1.3).

Śūnya in Śaivism—The pure consciousness subjected to limitation; the pure but limited subject without any objective activity. (*TA*, 6.9, 10).

Suṣupti—The psychic state of dreamless sleep; the psychic state of absolute thoughtlessness. That psychic state in which mind stops to think of any object and understanding knows either only a sort of absolute nihility, or, at the most, a slight feeling of delight, heaviness etc. (*IP*, 3.2.13, 15).

Svalakṣaṇa—An absolutely self-centered psychic appearance limited by time and space, but without any relation with any species, generality, name, form etc. (*IPV*, 2.3.5).

Svapnadaśā—The psychic state of dreaming, thinking, imagining etc (*IP*, 3-2-16).

Sva-saṃvedana—A direct self-experience through intuition. (*MVV*, 1.427).

Svātantrya-siddhānta—That principle of philosophy according to which the metaphysical reality makes the phenomenon appear in it in the manner of a reflection through its own free will. (*MVV*, 1.69, 70, 126, 352).

Trika—(i) (*apara*)—*Śiva-śakti*, and *Nara-tattvas*. (*TAV*, vol, I, p. 21).

(ii) (*para*)—*Prakāśa*, *Vimarśa* and their absolute unity. (Ibid., p. 7).

(iii) (*parāpara*)—Powers of *icchā*, *jñāna* and *kriyā*. (Ibid., pp. 16-19).

Tryambakāditya—*Tryambaka*.

Turīyādaśā—The fourth psychic state; the psychic state of self-enlightenment; that psychic state in which the occult truth shines intuitively through its own lustre of consciousness. (*IPV*, 3.2.12).

Turyā—*Turiyā*.

Turyātīta—The transcendental position beyond the *Turyā*. (*IPV*, 3.2.12).

Uccāra—(i) Movement of breath.
(ii) Movements of life force in its five functions or aspects from *Prāṇa* to *Vyāna* taken as the targets of meditation in *Uccāra-yoga*. (*TS*, p. 35).

Uccārayoga—A type of *Āṇavayoga* with the functions of *Prāṇa* and activities of life force as the targets of meditation. (Ibid , p. 35). The yoga resulting in the experience of seven types of self bliss. (Ibid., p. 35).

Ucchalana—Spilling like activity of consciousness. That divine activity of God which makes the universe jet forth out of Him. (*PTV*, p. 207).

Udāna—That life force which works in the process of an upward march in the field of spirituality. A fiery spiritual state which burns all dualistic conceptions to ashes. That life force which works in beings from *Vijñānakalas* to *Mantramaheśvaras*. (*IP*, 3.2 20).

Umāpatinātha—Śiva of the Epics and Purānas; *Svacchandanātha*; Lord Īśvara descended to the world of subtle beings like gods and supergods. (*SU*, 8-35, 36).

Unmeṣa—That outward movement of the pure *Spanda* which results in a clear and vivid appearance of objectivity within the self luminous and limitless consciousness of the absolute subject; manifestation of *Īśvara-tattva*. (*IP*, 3.1.3).

Vaikharī Vāṇī —Articulated speech.

Varṇa—(i) The indistinct sound of animation taken as an object of meditation in *Dhvaniyoga* of *Āṇavopāya*. (*TS*, p. 42).
(ii) The idea of a letter as the means of calculating time. (Ibid., p. 60).

Varṇādhvan—Conception of time counted in terms of the ideas of letters and made a target of meditation in *Kālādhyayoga*. (Ibid., p. 47).

Vidyādaśā—The stage of unity-in-diversity containing the *Sadāśiva*, *Īśvara* and *Vidyā-tattvas*.

Vidyā-tattva—The instrumental *tattva* of beings in the *Śadāśiva* and *Īśvara-ttavas*; a viewpoint of unity in diversity. (*IPV*, 3.1.3).

Vidyeśvara—A being who dwells in the superior type of *Mahānaya*; A being who feels himself to be pure, potent, limitless and luminous consciousness with Godhead as its nature, but

even then sees through a viewpoint of diversity; a *Mantra* being. (*IP*, 3.2.9).

Vijñānakala--A being who dwells in the inferior type of *Mahāmāyā*, one who feels himself to be an absolutely inactive, static and tranquil consciousness; one who takes himself to be mere *Prakāśa*, devoid of *Vimarśa; Vijñānakevalin*. (*IPV*, 3.2.7)

Vijñānakevalin - *Vijñanakala*.

Vimarśa—Awareness; the self-cognitive activity of consciousness; the dynamic aspect of consciousness. (*IP*, 1.5.11).

Vīrya—The power behind a mystic chant; A *mantra* becomes powerful by the practical experience of the principal lying in it. (*TA*, 5 158).

Vrata (in *Śāktopāya*)—Practice of seeing an absolute equality between everything and God. (*SDV*, p. 27).

Vyāna—The life force working in *Akala* beings; that function of animation in which everything is reduced to one's self consisting of pure, limitless, perfect and one whole consciousness, (*IPV*, 3.2.20).

Yāga (in *Śāktopāya*)—A contemplative practice in which everything is offered through imagination as the oblation to the sacred fire of infinite consciousness.

Yoga in (*Jñānopāya*)—Repeated thinking of the complete self-dependence as the essential character of consciousness. (*SD*, VII. 83, 84).

Yoga (*Śaiva*)—Practices in spontaneous activities of pure consciousness. It aims at the unity of soul with God and does not prescribe suppression of emotions and instincts. It advocates calming down of mind and senses by means of constant spiritual practice and sublimation of emotions and instincts aided by devotion for the Lord. (*MVV*, 2 109-112, 155; *MVT*, 4.4).

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ABBREVIATIONS

A.P.S.	*Ajaḍa-pramāṭṛ-siddhi*
A.V.	*Ātma-vilāsa*
Bhās.	*Bhāskarī*
B.P.D.	*Bodha-pañcaśa-daśikā*
B.S.S Bh.	*Brahmasūtra-Śaṅkarabhāṣya*
I.P.	*Īśvara-pratyabhijñā*
I.P.V.	*Īśvara-pratyabhijñā-vimarśinī*
M.V.T.	*Mālinī-vijaya-tantra*
M.V.V.	*Mālinī-vijaya-vārttika*
P.T.	*Parā-triśikā*
P.T.V.	*Parā-trīśikā-vivaraṇa*
S.D.	*Śiva-dṛṣṭi*
S.D.V.	*Śiva-dṛṣṭi-vṛtti*
S.K.	*Spandakārikā*
S.M.S.	*Sarvamaṅgalā-śāstra*
S.S.	*Sambandha-siddhi*
S Sto.	*Śivastotrāvalī*
S T.	*Svacchanda-Tantra*
S.U.	*Svacchanda-uddyota*
T.A.	*Tantrāloka*
T A.V.	*Tantrālokaviveka*
T.S.	*Tantrasāra*
V.Bh.	*Vijñāna-bhairava*
V.Bh U.	*Vijñāna-bhaviravoddyota*
Y.S.	*Yogasūtra*

Svātantrya-Darpaṇa, in Sanskrit couplets, is a fresh look on Kashmir Śaivism, meant for beginners. It is based strictly on the words by ancient masters of the subject. Along with the English translation entitled *The Mirror of Self Supremacy* and notes, it brings to clear light many profound principles and doctrines of the subject regarding topics like-metaphysics, antology, cosmogony, cosmology, causation etc. and discusses the practical doctrines of the yoga of its *Trika* system. Besides, it presents the historical development of the subject and its comparison with other prominent schools of Indian thought and discusses the practical utility of the subject in the present age.

Dr. B.N. Pandit is an authority on Kashmir Śaivism, and has published several works in Sanskrit, Hindi and English. He retired as Reader in Sanskrit at the Himachal University, Shimla. His *Essence of Exact Reality or Paramārthasāra of Abhinavagupta* is also published by us.

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